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The Baptist Record

"THY KINGDOM COME"

OLD SERIES
VOLUME XLVII

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NEW SERIES
VOLUME XXVII, No. 14

April's Collections Almost Up With April For Last Year At Same Date. Make It Even By The 30th.

STATE W. M. U. CONVENTION West Point, April 7-9 By Walton E. Lee

At the hour appointed for the opening of the Convention the spacious auditorium of the First Baptist Church, where all the sessions were held, was full and chairs were being brought in to increase the seating capacity to accommodate this body of noble women that had come from the various parts of the state to hear reports of what had been accomplished, to receive inspiration therefrom, and to lay plans for greater work during the coming convention year.

A fine earnest Christian spirit prevailed and everyone seemed determined to do only the Master's will.

Mrs. A. J. Aven, who has so pleasingly presided for the past several years, called the convention to order after a song by the choir, and Miss Emma Leachman led in prayer. The devotional service was conducted by Mrs. D. N. Garner, an honored member of the local union, who read some words from the Master, recorded in the seventh chapter of Matthew, on the great subject of prayer. "Ask and it shall be given you, seek and ye shall find; knock and it shall be opened to you." Attention was called by Mrs. Garner to the great lack of prayer in the life of the Christian, acknowledging her own shortcoming in this privilege and duty.

Cordial words of welcome, on behalf of the host Union were spoken by Mrs. J. M. White, which were felicitously responded to by Mrs. A. J. Aven. Mrs. Aven happily referred to her former first visit to West Point, some thirty-five years ago, the occasion being the meeting of the Baptist State Convention to which she came as a young bride, it being also the convention at which her husband was elected to a professorship in Mississippi College.

This is a report of a Convention and not a eulogy, but the writer can not refrain from saying at this point that it was a fortunate day for Mississippi Baptists when these then young lives became linked in the holy bonds of wedlock and likewise our great denominational life. I voice the sentiment of every Mississippi College student who has been under the tutelage of this princely man, when I say that no two lives have ever meant more to the college and the denomination than have those of Professor and Mrs. Aven. Heaven's richest blessings upon them.

The outstanding feature of this initial session was the address of Dr. R. B. Gunter, the Corresponding Secretary of the Convention Board. The third chapter of Philippians was read and the thirteenth and fourteenth verses chosen as a text. From the text, "The Forward Tread" was deduced as the subject. The Apostle Paul found four things necessary to his forward movement, declared the speaker. (1) The forgetting of those things which are behind. (2) The maintaining of an inviting attitude towards those things which were before. (3) An overcoming attitude towards the things which are before;

and (4) a commanding objective. Paul's objective was the attaining to the mark of the prize of the high calling of God in Christ Jesus. This attainment was not for personal aggrandizement, but for what it would mean in the honoring of God. A very striking application of the truths of the text were made to the work of the women in the effort now being put forth to carry out the 1925 program.

After the necessary announcements the Convention adjourned with prayer led by W. E. Lee.

Second Day—Morning Session

The opening of this session was preceded by conferences in Personal Service, led by Mrs. H. F. Broach; in Mission Study led by Mrs. Fred Hammack; and in Young People's Work led by Miss Traylor.

The Convention opened with the Woman's Hymn, "O Zion Haste", which was enthusiastically sung, after which Mrs. W. Y. Quisenberry led in a devotional service. Two verses of scripture were read, Rom. 12:1 and 2, which served as a basis for an earnest plea for Christian living. Many of the perplexing problems confronted in the work would be solved if the life was more Christlike, asserted Mrs. Quisenberry.

"Take Time to Be Holy" was sung.

The President brought her Annual Message expressed in choice and lucid diction and filled with information relative to the work. From the message everyone got a larger vision of the great task and was inspired to put forth greater energy in an effort to finish in a glorious way the task assigned the Mississippi women. The meeting was eminently scriptural. Many incidents and declarations in the experiences of and from the Bible saints were cited as an incentive to those who are now "running the race." The slogan of the Convention is "Stewardship" and Mrs. Aven plead for a recognition of this Christian obligation and that everyone prove true to her obligations.

Mrs. W. F. Yarborough led in prayer.

The most outstanding feature in our State Conventions, both of the men and women, is the report of the Corresponding Secretary and this is no exception.

Miss Lackey brought her message, which was listened to with great earnestness.

Eight hundred W. M. U.'s were reported to the last Convention, while only 793 reported this year. "They are not dead, but sleepeth", Miss Lackey explained. Forty-eight new societies were reported as organized to the last convention and 56 are reported to this convention.

There was an increase of twelve per cent in contributions during the past year. The total of contributions to all causes amounted to \$251,773.46.

The surveys of the work made by the Vice-Presidents of the six districts proved an interesting hour. The survey that caused a bit of plesantry was the one given by Mrs. I. L. Toler, of the sixth district, it being in rhyme.

A message in song was brought by Mrs. William Walker.

The President appointed the following committees:

On Credentials: Mrs. J. R. Brinker, Mrs. George Brunson, Mrs. Tom Rhodes.

On Resolutions: Mesdames B. A. Talbert, L. H. Yarborough, Joel Berry, E. L. Passmore, A. E. Ray, J. M. Metts, P. H. Virden, and G. C. Sandusky.

On Obituaries: Mesdames J. F. Scull, Earl Tubb, I. W. Rye, W. Q. Maer, J. M. Hicks, L. P. Boyels, D. G. Moherl, McMorries, and W. H. Thompson.

On Nominations: Mesdames W. F. Yarborough, Percy Virden, L. C. Jones, V. H. Brock, Thomas, Westbrook, R. A. Kimbrough, J. M. White, Annie V. Williams, and J. L. Low.

In the adoption of the following resolution introduced by Mrs. J. A. Taylor, the Women of Mississippi committed themselves to the Bible doctrine of tithing:

Whereas, the clear teaching of the scripture on the subject of Kingdom Finance is that we owe one-tenth of our income to God, and have the privilege of making free-will offerings, only after we have paid our debt, the tithe. Therefore, be it resolved:

First—That we, the members of the Mississippi W. M. U. adopt as our Financial Plan, the bringing of the whole tithe into the Lord's cause.

Second—That our slogan shall be "Honoring the Lord with our substance and with the first fruits of all our increase."

Third—That our plan of procedure shall be—To canvass each member of each society for pledges to this end.

Fourth—That pledge cards be provided for this purpose at our state headquarters.

Fifth—That we seek to lead the members of our families, through prayer and example, to adopt this as their financial plan.

Sixth—That free-will and love offerings follow, as God may prosper us.

This morning's session of the Convention closed with a very uplifting address by Miss Kathen Malolry. Miss Mallory highly commended the women for their adoption of the resolution committing themselves to tithing. She illustrated the working of the principle by calling attention to the two largest buildings in the world, viz: the Wrigley building in Chicago and the Woolworth building in New York, having been built by the 5 and 10 cents. Someone has truly said, "The tithe is mightier than the drive." We shall not need any more "Drives" when our people become tithers.

Miss Mallory gave a survey of the work on the foreign fields, which she has recently visited and told of the great needs of these fields and of the many sacrifices being made by the missionaries.

Second Day—Afternoon Session

The program of this session provided for a consideration of the work that is being done in the colleges of our state and the Training School.

(Continued on page 8)

THE SOUTH, THE SUPREME BAPTIST OPPORTUNITY. No. 2

By E. K. Cox

II.

The Climate and Resources of the South

Let us look at this country with reference to its advantages of climate and resources. Climate. It lies in the southern part of the North Temperate zone. Within this range of climate all the great civilizations of ancient history with possibly one exception have been located.

The climate is not cold enough for long and intense winters with their dreary waiting for the coming spring, nor hot enough to be enervating with the heat of the tropics. In the extreme south, as Florida and the valley of the Rio Grande one can find the almost frostless winters where semi-tropical fruits and vegetables grow in rich profusion. In the highlands of the Appalachians, and the mountains of the west one can find cool breezes and refreshing rest in the hottest summer.

Climate has played a bigger part in the world's history than many are aware; were it not for the tempering influence of the Gulf Stream the British Isles would have been as cold and bleak as Labrador. It is no accident that the great civilizations of the world have been as they were. The torrid heat of the tropics and the frigid cold of the polar regions have been alike unfriendly to the highest development of our race. The territory of the South lies between the parallels of 25 and 40 degrees north of the equator. Between these parallels the greater part of the ancient civilizations, as the Egyptian, the Babylonian, the Chaldean, the Medo-Persian, the Grecian, and the Roman were developed. No climate could be imagined more fitting for the development of a great civilization.

Not only is the climate one conducive to activity and comfort, it is one of the most healthful in all the world. California has spent fabulous sums telling the world of her climatic wonders, yet her death rate per thousand for white people in 1922 was 13.2 per thousand while that of Florida was 10.9. The California death rate for negroes was 16.6 while that of Florida was 15.0. Take the two mountain states of Colorado and North Carolina; the death rate of whites per thousand in North Carolina was 10.3 while that of Colorado was 13.3. The rate for negroes in North Carolina was 14.8, while in Colorado it was 26.6. That year the rate among whites for the state of Mississippi was 8.7 per thousand; only two states of the Union, the new states of Idaho and Montana, being lower. This ought to open the eyes of the folks who have spent a lot of time talking and writing about the wretched health conditions of the South, and the malaria and other diseases which lower vitality and shorten life.

Agricultural Resources of the South

Many people have thought of the South as a place where nothing grew but cotton, and everything else must be bought. It is true that cotton is the greatest money crop of the world, and that the South produces the vast majority of it, but no country in the world has a wider range of agricultural products. Here are some of them: Corn, cotton, wheat, oats, barley, rye, buckwheat, rice, potatoes, both Irish and sweet; timothy, clover, alfalfa, lespedeza, tobacco, peanuts, sorghum, sugar cane, broom corn, velvet beans, soy beans, peas, cabbage, lettuce, celery, onions, tomatoes, turnips, rutabagas, carrots, parsnips, beans, asparagus, cucumbers, English peas, spinach, peppers, cauliflower, strawberries, blackberries, raspberries, blueberries, huckleberries, apples, peaches, pears, pecans, plums, cherries, watermelons, canteloupes, oranges, grapefruit, guavas, and the end is not yet. Any of these mentioned can be grown in different sections according to soil and climate, in any quantity desired. There is no place in the world where more things can be profitably grown. In 1922, with the South with 35 per cent of the

farm value, and about the same proportion of the population, produced 42 per cent of the farm products as to value in the United States.

The total value of the agricultural products of this section in 1923 was \$6,127,400,000; the value of the cotton crop apart from the seed was \$1,535,662,000, which settles the fact that cotton is by no sort of means the chief product.

The South is steadily forging forward in agriculture; the value of its crops for the five year average from 1915-1919 was \$4,787,749,000, or nearly twice the value of the entire United States for the year 1899. The South has not begun to reach the limits of its possibilities; there are millions of acres not in cultivation, and millions more which can be brought to a higher rate of production. In addition to all this there are many millions of acres rich as the valley of the Nile which can be reclaimed by drainage. There is more tillable, fertile land in the Delta region of the Mississippi than was in the valley of the Nile when Egypt was the granary of the world. The South is just beginning to come into its own in the stock business; beef and pork can be produced at lower price per pound than anywhere else in America. Dairying is just beginning to be developed. The world is looking to this part of the country for fruits and vegetables that can be grown at seasons when they cannot be grown elsewhere; it is estimated that 500,000 cars of such products go to less favored parts of the country each year. Just a word as to the value of the great money crop of this section: The total value of the cotton crop of the South in the twenty year period from 1903 to 1923 was \$20,985,033,000, or \$2,232,000,000 more than all the gold produced in the world since the discovery of America in 1492.

Mineral Resources of the South

We come here to an almost limitless field. The two ores which have had most to do with making great industrial centers are iron and coal; they have made largely the mighty industrial development of the foremost nations of Europe. The South has 177,696 square miles of coal lands, which is about four times the area in all Europe outside of Russia. The coal production of the South increased over 300 per cent in the period from 1900 to 1923. Alongside of her great coal fields are immense deposits of iron; the South mines more iron today than the entire nation did in 1880. One authority estimates the minimum of red and brown ores to be 2,600,000,000 tons, and this does not include the gray ores, or the enormous deposits of low grade red ores which can be used when required.

One of the great metals of the future is aluminum; the amount produced in the United States in 1923 was double that of 1922. The South produces practically all the Bauxite of America, which gives her practically a monopoly of this great metal.

Petroleum has become a necessity of modern civilization, on land or sea, or through the pathless skies we travel on gasoline; in 1923 the territory we are considering produced 362,008,300 barrels, 59 per cent of the output of the nation, 38 per cent of the world's production. The same section yields 60 per cent of the natural gas of America.

This same part of our country furnishes 42 per cent of our zinc, about 45 per cent of our lead, 40 per cent of the asphalt, 99 per cent of our phosphate rock, 99 per cent of the sulphur. In addition to these, which it largely controls, it has copper, quicksilver, feldspar, fluor spar; it has building stone, as granite, marble and sandstone enough to rebuild all the cities of the world. It is nearly impossible to exaggerate when talking of the possible growth in wealth and industrial progress concerning this part of the United States.

The Timber Resources of the South

This territory has 40 per cent of the nation's timber, and while billions of feet are being cut each year, the South has this wonderful advantage, that its pine forests can be reproduced

more rapidly than any other timber in the world. It is estimated by the best authorities, that even without the great reforestation plans now beginning the reproduction of Southern forests amounts to 7,000,000,000 feet of lumber per year. Recent inventions that have made it possible to make good kraft paper from our Southern pine point that the paper industry of America will come South where pulp wood can be grown and laid down at mills for less than half the cost at Northern mills. Add to this the fact that the timber lands in the South will furnish a crop of this wood in fifteen years, whereas the spruce of the northern states and Canada requires 60 to 80 years and one can readily see the conditions of the near future will call upon the Southern forests for the supplies for this great and essential industry.

The South a Coming Industrial Center

There is no place today in the world which has such potentialities for a world industrial center. We have already called attention to the resources of the South in raw material of all kinds. We have the source of cotton supply for the world. The time is near when the South will sell only manufactured cotton goods and not raw cotton. Today this section has nearly five times as much capital invested in cotton factories as all America had in 1880 and is building mills by the score. The value of manufactured products produced in the South increased from \$3,158,389,000 in 1909 to \$9,805,041,000 in 1919, a gain of a little more than 300 per cent within a ten year period.

Besides having the immense stores of raw materials close to the coast, and easy communication with all parts of the world, there is the vast and very slightly developed water power which of itself ought to make this one of the great manufacturing sections of all the world. Already great parts of the country are linked by the super-power lines which within another decade will spread over the entire South like a mighty web. The available power of Southern streams without storage, is about 7,500,000; this can be vastly increased by storage dams. Think of the advantages of this section as an industrial center, the equal if not the superior of any other part of the world in its agricultural production, having the world's greatest single money crop in its cotton, and another not very far behind in tobacco. With these resources and facilities for manufacturing unrivalled on the globe, and all this right where the tides of the nations will meet and blend; you have the place for the mightiest industrial and commercial center the world has ever known.

Along the shores of our Southern seas will be the Tyres and the Alexandrias of the coming centuries. Here will be wealth beyond the dreams of avarice, power to which the mailed might of Rome will be as the playthings of a child.

—Gloster, Miss.

PARKING AT CHURCH

No! I do not have reference to the habit some people have of coming to church and staying on the outside during service. That is a matter which has always deserved serious consideration, but this article has to do with the question of a suitable placing of our cars about our village and country churches. With the rapid increase of cars there has come added opportunities for confusion and danger, and while no serious confusion or accidents have been reported, this article is written on the ground that "A stitch in time saves nine".

A little observation at any church gathering will reveal the fact that very few cars are so placed that they could be moved easily and quickly. If it ever became necessary to try to move all of them at once there would be great confusion. Safety and convenience seem to demand that every car should be placed so that any one of them or all of them could be moved with the least trouble and noise and in the least time.

in the world. Cities, that even now begin to clear the forests and plant new ones. It is possible to plant a crop of spruce of 60 to 80 conditions of Southern forest and essential

Center of the world which industrial attention to the material of all supply for the South will not raw materials early five times on factories as building mills by products from \$3,158,389, 19, a gain of a in a ten year

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Would it be too far from its meaning to quote in this connection, "Let all things be done decently and in order"?

I believe this matter of parking of cars could easily be adjusted by a little planning and co-operation; and it would be welcomed by the great majority of car drivers.

First, every church ought to appoint a committee to prepare a parking plan for the church.

Second, the church, through this or another committee, should prepare the ground in accordance with the parking plan adopted.

Third, a parking officer ought to be selected by the church, not to enforce the ordinance, but to remind the people of it and seek their co-operation.

It occurs to me that, in the country, this parking ordinance should provide a parking line on each side of the approach to the church, with plenty of room between the lines for manipulating the cars.

It should also provide that cars be placed side by side on these parking lines, all facing the approach to the church. There are two or three obvious reasons for this which shall not be discussed.

Of course, people would be allowed to park outside these lines, but even these will be requested to observe the general plan of the ordinance.

Convenience, safety and quiet are the main objects to be sought in planning to place the cars, the details can be worked out by each church.

With a sincere desire for the welfare of the people and the furtherance of the Kingdom, I am Yours fraternally,

—Bryan Simmons.

HOME MISSIONS

By W. A. McComb

There has never been a time in the long and eventful history of Southern Baptists, when the needs of their Home Mission Board were more urgent than today. The very success of this department of the work of Southern Baptists has created a crisis. Its growth has been phenomenal.

The territory proposed to be covered by the Home Mission Board is comprised of the Southern States, Cuba and the Panama Zone. This territory has had such a marvelous growth in the last few years that the Home Mission Board could use to wonderful advantage millions of dollars where she had only thousands at her command. The South today is just waking up to her marvelous undeveloped resources and the next few years will mark a development which will increase her population by the millions and thus enlarge the opportunities, possibilities and responsibilities of the Home Mission Board. Southern Baptists constitute the largest co-operative organization of evangelical Christians in the world. They also have the distinction of being the most orthodox, not only in church doctrines but also in the other more general doctrines of the Bible upon which all Christians are supposed to agree and upon the preservation of which the very existence of Christianity would seem to depend.

The Home Mission Board is the one general agency upon which Southern Baptists are depending to meet the demands of this rapidly developing new situation.

In the face of the above facts the duty of Southern Baptists is clear—the duty of Mississippi Baptists is clear, and these facts should elicit from every Baptist his sympathetic and prayerful co-operation and support of the Home Mission Board. The Home Mission Board gets a per centage of the 1925 budget and it is urgently and imperatively necessary that every Baptist should subscribe and pay weekly or monthly to the Benevolence fund of the 1925 Program Budget. Those who have subscribed should see that their subscription is paid in full to May

first. Those who may not have yet subscribed should make a liberal cash contribution during the month of April.

Divine blessings have rested upon the Home Mission Board in a remarkable way and the work she is doing and the results she is accomplishing are marvelous.

BIBLE STUDIES

By C. M. Sherrouse

Jesus Christ, the Son of God, undertook not only the redemption of all believers, but in the covenant of grace he became surety to the Father on their behalf. A surety is "One who undertakes for another, obliging himself for the debts civil or criminal, or for his performance of a deed".

Security is required of the insolvent, unreliable debtor. Not the indigent, poverty-stricken, but his kinsman-redeemer must meet the conditions of covenant, or agreement for him. This, Jesus Christ, the affluent friend, engaged to do for all who will believe and trust him. He meets all perspective requirements of law and suffers the penalty of death on behalf of all who avail themselves of his service and sacrifice by implicit, child-like trust in him. "He was wounded for our transgressions, he was bruised for our iniquities; the chastisement of our peace was upon him, and with his stripes we are healed." (Ish. 53:5-6.) "He hath made him who knew no sin to be sin (sin-bearer) for us, that we might be made (beneficiaries of) the righteousness of God in him." (2nd Cor. 5:21.)

"Christ hath redeemed us from the curse of the law, being made a curse for us; for it is written, 'Cursed is everyone that hangeth on a tree.' (Gal. 3:13.) 'For there is one God, and one Mediator between God and man, the man Christ Jesus: who gave himself a ransom for all, to be testified in due time.' (1st Tim. 2:5-6.)

Jesus Christ, the Son, became surety to the Father for full payment of the debt in which the whole human family was involved, and became substitute in law for us and "His blood cleanseth us from all sin." (1st John 1:7.) Upon him, divine and immaculate, the iniquities of all were laid (imputed to him) and he became, in law, punishable for them as though he had committed them. "It was the person of the divine surety who suffered the penalty for sin and thus satisfied the demands of exact justice for his people."

FOR IT OR AGAINST IT?

I wish I could so present facts about Ministerial Education as to create strong conviction for it or against it, amongst our Baptist hosts of Mississippi. "Indifferent to it" would most likely describe the attitude of nine-tenths of our people toward this important phase of our denominational work.

The Baptists of the South are unalterably committed to the principle of Christian Education. We have come to believe that our Christian institutions are our greatest assets as recruiting and training stations for denominational leadership and missionary workers, at home and on foreign fields. Destroy these nerve centers of denominational life and you strike a fatal blow at efficient Christian leadership and missionary recruiting wherever our Baptist work is carried on.

Ministerial Education is only one phase of Christian Education, that of educating and training preachers for the work into which God has called them. Our problem now is not whether this should be done. The insistent demand by our churches for a trained leadership in their pulpits indicates that an educated, trained ministry is a closed matter with them. The only phase of the question still open for discussion is whether those called of God into the ministry should receive financial aid, in their efforts to educate and train themselves, from the denomination whom they expect to serve. In other

words, is there any more just ground for aiding ministers in their training than for aiding any other student in college? If there is no just ground, the practice of aiding ministers in our colleges and seminaries is wrong in principle and should be permanently abandoned by all denominations.

Some are sincere in their opinion that there is no valid reason for extending financial aid to ministerial students; that the practice is an unjust discrimination in favor of preachers, and against other Baptist students. These have a right to their opinion and what may be said here will hardly be convincing to opponents of ministerial aid.

Many in our denomination believe with as much sincerity and conviction that the principle is fundamentally right; that, in aiding men to secure their training who are called of God into the ministry, there is no unjust discrimination. The reasons for it are valid and convincing to them. In the first place, need is made the basis for aid. Effort is made in every case to ascertain the facts relative to the needs of the student. Upon information furnished by each, his needs are passed upon and aid is extended according to the needs ranging from a minimum to a maximum limit. Students who are sufficiently remunerated from their work, or who have such financial backing as to render aid unnecessary, are not expected to receive aid from the denomination. This is right. Why should a student be aided who does not need it?

Again, men who enter the ministry, in the majority of cases, turn away from callings in which the financial consideration is far greater than that which comes from ministerial labors. In so doing they sacrifice material gain in order to serve God in a larger way and their denomination in a special way. It is felt, therefore, that since the silver and the gold belong to God and entrusted to the denomination whom they serve, a portion of it should be dedicated to the training of these servants for greater efficiency in that service. Surely we are on valid ground where the aid is limited to cases of actual need.

Some of us are for Ministerial Education. Some of us are against it and will not be changed by my say on the subject. Frankly I am not writing for that group. My appeal is to those who believe in ministerial aid, that our giving to this object shall be an adequate expression of our belief in it.

The Practical Difficulty

Just now our Ministerial Board is facing an extremely embarrassing situation in aiding preacher boys in Mississippi College and Clarke College. Our policy is to operate strictly on a cash basis. We refuse to borrow money to aid students only in so far as the denomination's pledge will guarantee payment. This policy has made it necessary to cut off one-fourth of the aid promised to students this session. The effect of this remains to be seen. Some will doubtless be able to borrow money and finish the session. Others will be compelled to withdraw from school. This serious situation has been created by the failure of some 1,300 churches in the state to take definite action in our Baptist Program for 1925. A concrete expression of their belief in Ministerial Education might have kept some of these fine fellows in school. We are aiding about 40 students out of 80 in Mississippi College and about 25 in Clarke College.

As the situation stands no aid can be promised to students before January, 1926. This, in my judgment, will be most unfortunate. Many fine fellows will be expecting to enter college in the fall whose coming will be conditioned on getting aid. Not to be able to aid them may turn many to other schools.

Those in the Baptist denomination who believe in aiding preachers to educate themselves, are able to correct this unfortunate situation. They ought to correct it. Will they do it? The Lord make them willing to do it.

—M. O. Patterson.

The Baptist Record

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JACKSON, MISSISSIPPI

R. B. GUNTER, CORRESPONDING SECRETARY
P. I. EIPSEY, EDITOR

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RENEW PROMPTLY: Please send in your renewal promptly and give your old address as well as the new when writing us for a change. If you do not send in your renewal your name will be dropped from the list.

Obituary notices, whether direct or in the form of resolutions of 100 words, and marriage notices of 25 words, inserted free. All over these amounts will cost one cent a word, which must accompany the notice.

An Omaha attorney is reported as saying that of more than 8,000 delinquents that he had investigated because of being brought into court, less than three per cent of them had had any religious training.

Rev. C. P. Roney of Louisiana is holding a successful meeting at the Fifth Avenue Baptist Church of Hattiesburg. Large crowds are attending the meeting and the interest is growing each day. Roney is preaching the "old time" gospel for the world's "old time" need.

The people of Hattiesburg in general are taking hold of the Woman's College endowment proposition in great shape. Enthusiasm and confidence are rife on every hand and no one doubts that Hattiesburg will readily cash in her quota.

Pastor J. E. Wills of the Main Street Church, Hattiesburg, is, this week and next, with Rev. G. S. Jenkins in a meeting in Forest. His pulpit will be well supplied while he is away.

Rev. R. L. Brown, Student Secretary and Pastor of the First Baptist Church of College Station, Texas, has found the real use of the Y. M. C. A. pool. Last Sunday he led 23 young men, students of A. and M. College, into the Y. M. C. A. pool to baptize them. Rev. and Mrs. Brown have done excellent service in the four years they have been at College Station.

Evangelist J. W. Hickerson and wife helped in a great meeting at Riverside Church, Fort Worth. In the first week there were sixty-one additions, forty-nine for baptism. Have not heard the result of the second week.

Pastor C. E. Welch will assist in a two weeks meeting with Woodlawn Church, Augusta, Ga., beginning April 21st.

Thirty-five new members were added to the Desloge, Mo., First Baptist Church, Theo. Whitfield, pastor, in a recent protracted meeting. They had, to help in the meeting, Evangelist C. F. Whitlock, of Monee, Mo., and Singer J. W. Maxwell, of Belgrade, Mo., to lead the song.

The editor had the happy privilege of meeting old friends and preaching the commencement sermon at the Tate County Agricultural High School at Senatobia Sunday. Prof. Berry and his good wife gathered about them a splendid faculty. And "Charley" graduated this year. The people in this part of the state are proud of the record their school is making. And the graduating class of fourteen girls and fourteen boys (all young women and young men henceforth) are as fine a bunch as you will see in a day's travel. We also had the pleasure of preaching for Dr. Robertson to a good congregation at the Baptist Church at night. They all know how to make a visitor happy.

Pastor Maer and Superintendent Foster had Brother E. C. Williams with them Sunday in the interest of the Sunday School work.

The church at Strayhorn which was recently blown down in a storm has been replaced.

The church at Coldwater, we hear, is preparing to go to full time preaching. This will leave a field in and around Arkabutla to be supplied.

Mr. Harry C. Clarke, who has been Educational Secretary for Tennessee Baptists for several years, becomes head of the Department of Education in Furman University, Baptist.

Rev. J. V. Tinnin becomes Director of Religious Activities in First Church, Shreveport.

Pastor R. R. Jones of South McComb gets out an attractive church bulletin.

Pastor W. W. Hamilton begins a meeting in St. Charles Avenue Church, New Orleans, Sunday, Dr. L. R. Scarborough preaching.

One hundred and seven were added to Bellevue Church in Memphis in a meeting in which Dr. W. W. Hamilton assisted Pastor W. M. Bostick.

Mr. M. M. Welch, for more than twenty-five years Office Secretary of the Home Board in Atlanta, passed away April 4.

Mr. Balfour, the British representative who fostered the idea of making a national home for Jews in Palestine, was forcibly driven from Damascus recently by Arabs, who bitterly oppose colonizing Jews in that country.

The death of Captain W. B. Jones of Flora is a loss to his community and church and the Baptists of Mississippi. He was interested in all the work and a liberal contributor. It has been his joy to give a barrel of flour to the Orphanage every month for many years. This was additional to his regular budget contribution. His wife preceded him to the better land a few years ago, and his devotion to her memory has been beautiful. He was prominent in business circles and a leader in many civic matters. He has a daughter, Mrs. Wilson, in Jackson, and a son, prominent in business and helpful in the church at Flora.

The report of the State W. M. U. Convention at West Point by Rev. W. E. Lee will be read with a great deal of interest. Indeed you probably read that first. The ladies said it was one of their best. The editor had the privilege of looking in on the Convention one morning and taking part in their program. The meeting was well attended and moved on as smoothly as clock work. Mrs. A. J. Aven again presided and Mrs. D. M. Nelson kept the records. Miss Lackey, of course, was re-elected Secretary. There are no better officers in any body of women—or men either.

Pastor J. A. Barnhill resigns at Sumner to accept a call to Calvary Church in Memphis. We congratulate these Tennesseans on getting a good man, but we are sorry to lose Brother Barnhill from Mississippi. He is useful anywhere you put him.

Dr. Mullins writes to correct a misapprehension in some minds that the Seminary Building Campaign will not solicit gifts less than \$500.00. This mistaken report was never published in the Record, but we are glad to say there is no limit, top or bottom.

Mr. H. L. Hemphill of Embury, Miss., sent in one new subscriber. We have mailed out blanks asking our subscribers to help us by sending in one new name. Who will be next?

We received three subscriptions from Belzoni, Miss., this week, sent in by Mr. S. B. Robinson.

A writer in The Moody Monthly, after spending ten days in the meetings of Mrs. McPherson in Los Angeles, reports that the meetings are superficial and shallow. "The excessive, showy advertising and the prominence of the preacher are obnoxious." Mrs. McPherson is a woman preacher and evangelist who was ordained over the protest of the council invited to advise.

Dr. Homer L. Grice says he expects to see 500 Daily Vacation Bible Schools in the South this summer. It will certainly be well for pastors and others interested to be in Meridian April 28-30 and learn how these schools may be conducted to the best advantage.

Pastor J. B. Leavell of Houston is assisting in a revival meeting at Albuquerque, N. M. He is a great spiritual dynamo.

Mrs. J. A. Lee of Tutwiler writes from the Baptist Hospital in Memphis that Brother Lee underwent an operation the last day of March and has been suffering a great deal. But the doctor and nurses say he is getting on well. Friends will pray for his early recovery and return to his pastorate.

Dr. Schurman, the new Ambassador to Germany, is a Baptist, having united with the church while connected with Cornell University.

Dr. T. W. Young, pastor of First Church, Corinth, finds a church paper a help in his work and so by the aid of the membership he is publishing monthly, The Baptist Visitor. It is well gotten up and filled with helpful suggestions.

Evangelist T. O. Reese, Superintendent of The Reese Evangelistic Staff, Marbury, Ala., recently held a meeting at First Church, Herrin, Illinois, in which one hundred were received into the fellowship of the church. Rev. I. E. Lee is the pastor.

Pastor W. A. Hewitt had planned a drive for the new church building on last Sunday. These come in waves and last Sunday the wave went to high water mark. The goal set for that day was \$26,000.00 and the collection went considerably beyond that figure. This church has the largest membership in the state and they are putting up a building which will be the joy of the brotherhood throughout the commonwealth.

Second Church, Jackson, had eight hundred forty-one present in Sunday School last Sunday. This church is getting to be like the old woman that lived in a shoe. But they have their minds on a new building.

Seventy-four were added to the church at Quitman and as many more made profession in a meeting in which Pastor R. S. Gavin was assisted by Dr. J. C. Owen of Meridian.

New Fellowship Church, Mr. Rufus Boggan, Treasurer, has again placed the Baptist Record in the Budget, paying for the full year. We congratulate them on this forward movement.

Bethel Church (Black Jack) in Yazoo County, gave \$100.00 to the 1925 Program in March, and on the same day arranged for the borrowing of \$400.00 to finish their new church building. Home burdens do not prevent their giving to send the gospel to others.

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Pastor C. T. Johnson will assist Pastor H. C. Price in a meeting at Lula, beginning the 19th. He wishes to be remembered as you pray.

The Trustees of the Mississippi Baptist Hospital in Jackson let the contract last week for a nurses' home to cost \$55,000 and work will begin in a few days. The new building will occupy the lot just east of the hospital and will be in every way modernly equipped. The home will include a small auditorium for religious, educational and recreational features, including library and gymnasium. It is hoped the corner stone may be laid on May 12, National Hospital Day. The hospital is full of people who express great satisfaction with the service. Three X-Ray machines are kept in operation.

Poplar Springs Church Sunday School, Meridian, gave \$344.41 on the special mission day as an extra offering. Brother J. A. Bell is pastor and C. F. Wood is Sunday School Superintendent.

QUITMAN CHURCH MADE CANVASS ON SCHEDULE

I note the Quitman Church is listed among those that have not reported on the 195 program. The formal report was an oversight on the part of our treasurer. For the canvass was made in due and regular form on schedule time. We came within a few hundred dollars of the full amount requested of us. And we further decided that we would canvass every new member coming to us during the year—and thus attain the goal suggested as our quota.

The formal report will be sent to the office immediately, however, thus relieving us of the somewhat embarrassing predicament of appearing not to have done what was really done in a great way.

—R. S. Gavin, Pastor.

AND JEHU SAID TO JEHONADAB

"GIVE ME THY HAND"

That's what the Baptist Record wants—

YOUR HAND

A HELPING HAND TO SECURE NEW SUBSCRIBERS.

We have your hearty good wishes, we have your influence on our side, but we want

YOUR HAND

ASK A FRIEND TO SUBSCRIBE FOR THE RECORD

THIS WEEK

For God's sake, for his sake, for your sake, for our sake.

YOU CAN IF YOU CARE

Your responsibility does not end when you subscribe. Your neighbor ought to read the Record.

SUNDAY, APRIL 19th, IS THE DAY OF SALVATION

Subject for that day: the 1925 program.

The place: In 29,000 Southern Baptist Churches.

What for:

First, to complete the canvass of the entire membership for pledges for this year's work.

Second, to collect all pledges up to date.

Third, to obtain the largest cash offering possible from every member for the seven causes supported by the Denomination.

Fourth, to lift the debts from our Boards and Institutions by the first of May.

Fifth, to enable the Boards to retain the missionaries on the mission fields.

Sixth, to raise from Mississippi Churches in cash from the 1st to the 30th of April, \$200,000.00. It has been done. It can be done this year.

Seventh, because the 19th has been designated throughout the South as the day of salvation for the causes of our Lord and Mississippi Baptists are a co-operative people.

Eighth, for the sake of the 750,000 unsaved people in Mississippi, the 20,468,965 unsaved people in the Southland and the unnumbered millions abroad.

It will be observed that some churches have been dropped from the list of those not reporting. These you will not find in the list of those which have reported on the canvass. They were dropped because the pastors requested it, not desiring to have their churches in the limelight.

Please see that the Church Treasurers send in the offerings from the churches in time for them to reach the Board office not later than the 30th of this month. The books close on the Southern Baptist Convention year that night.

R. B. GUNTER,
Corresponding Secretary.

WHAT IS THE LORD'S TITHE AND WHO SHOULD RENDER IT

By J. K. Huff

A friend of mine by virtue of certain conditions became entitled to an annuity, or yearly income, of a very considerable sum. He had worked and waited a long time for its maturity. There were many things he earnestly desired for the welfare of his children, which would be possible when he should receive it. At last he had performed everything which legally and morally devolved upon him, more in fact than the other party to the contract ever could have expected. What hardships and sacrifices he had undergone to meet the obligation none but he could ever know. But now he has paid out. He waits with fond anticipation for his first installment. It does not come. He makes a request; it is unheeded. Finally he demands; but is unequivocally refused. No other recourse left, he decides to sue. But lo and behold, the party who owes the annuity is the Judge of the Court; and under the law of that realm becomes both judge and jury in my friend's case!

You say such a situation is a monstrosity? Well, that is the case we have here. If you are not a tither you are the defendant in this case; also you are the judge and the jury. Our Lord is the plaintiff. He sues in the Court of your own conscience. Let us go into the case; because the Lord has so arranged it that you, yourself, shall be the judge and jury in His claim at your hands—your conscience is his only Court except on appeal and final review.

In the trial of a case the first thing we do is qualify the jury. When you are sitting as jurors in a case between two of your neighbors, you are required to answer certain questions in the affirmative: Will you try the case fairly and impartially? Will you take the law and the testimony and upon that, that only, make up your verdict? Have you a desire to reach a just and righteous verdict?

Some of you already are preparing an argument in your minds against this case; yet you have just said you would try it FAIRLY AND IMPARTIALLY. Let's be just as fair to God as you would be to and with your neighbors.

There are two issues, or questions, presented in this subject for your decision: 1st. What is the Lord's tithe? 2nd. Who should render it? We shall have to let the law speak in order to determine those two issues. First we shall consider the law; then the facts. Therefore, another question arises: what is the law of this case?

We are a body of Christian laymen—Baptists if you please. Hence the law of our case must be the law of the Christian—THE WORD OF GOD. The only thing necessary to determine a Baptist's course of conduct should be what does the Bible say. It is a well recognized rule in critical discussions that when you support your position by the scriptures your point is well taken and must prevail. If this is true among argumentarians in recognition of the fullness of truth in God's Word much more should it be true among his people, in determining questions pertaining to his kingdom.

The first objection you will interpose to this course of reasoning is that I am going to the Old Testament to get the beginning of scriptural authority for tithing. There are at least two reasons why your objection should be overruled. First, the Baptists are under covenant to accept the Bible—the whole Bible, not just a part of it—as the inspired word of God. We go to the Old Testament to get the beginning of scriptural authority for our salvation. We ought to be consistent; if the Bible will do to die by; we ought by it to live.

The other reason for overruling the objection is that a law is presumed always to be in effect until it has been expressly repealed. Never is it held to be repealed by implication if there is an alternative construction possible under the conflicting statute. Now, please turn over there in

your New Testament and tell me what book, chapter and verse you find the scripture: "Thou shalt not tithe". What? You do not find it? Then let us answer our first question in the light of the LAW—WHAT IS THE LORD'S TITHE?

Leviticus, 27:30 and 32 are as follows: (30), "And all the tithe of the land, whether of the seed of the land, or of the fruit of the tree, is the Lord's: it is holy unto the Lord". (32), "And concerning the tithe of the herd, or of the flock, even of whatsoever passeth under the rod, the tenth shall be holy unto the Lord". Let us consider. When those words were spoken there were only two sources of revenue. Then there were no railroads, saw mills, banks and factories. A man was either an husbandman or an herdsman or shepherd. Those two sources of revenue were one from the soil, the other from the herds and flocks. The tithe of the land required was regardless, whether from the seed, the planted crops, or from the tree, the natural crop. The tithe of the livestock was regardless, whether of the sheep or of the cattle. "Even of whatsoever passeth under the rod, the tenth shall be holy unto the Lord".

Where does a man get the authority from this law for deducting the expenses of doing business before tithing. Does it say, first deduct the price of labor and overhead expenses, then charge off ten per cent for bad debts, run in two or three members of your family as deadheads on your pay rolls, lay aside a sum for the rainy day, then if you can't keep from showing a profit, tithe the profit? Does it say, wait till you get your home paid for, or get off that big doctor's bill of last year? Does it say, wait till we have a good crop year, or till the cattle quit dying with the anthrax? No sir; it says, stand at the gate with a pole and every tenth cow that comes through, cut her out for the Lord. It says, measure up that crop and every tenth bushel is "holy unto the Lord". It says, count every dime and dollar and every tenth one deposit in His treasury.

What is the tenth? Anyone who can count KNOWS. When you were a little fellow you first learned to count ten; then you learned to count by multiples of ten. Why? Because it is so easy. The tenth and the tithe are synonymous. There is not a five year old child in this audience who cannot learn to tithe, even with his present knowledge of mathematics. But if you say you really cannot ascertain your tithe, and can make the Lord believe it, he will excuse you; because he does not hold an idiot responsible. But don't get the idea you can kid Him, like you do the income tax collector. The tax collector has to take your balance sheet for what it says; the Lord looks over your shoulder while you put it down. Let me propose a parody on a couplet I have heard:

For when the One Great Auditor comes to balance your account,
He finds not only what is in but what you have left out.

But you say I have only cited one commandment. If there were only one section in the code against murder; would you take a man's life with the belief that there is no law against it? But God has spoken many times on this subject, and sixteen of the thirty-eight parables of Jesus deal with money.

Here are some scriptures:

"The first of the first-fruits of the ground shalt thou bring unto the house of Jehovah, thy God". Ex. 23:19.

"Honor Jehovah with thy substance and with the first fruits of all thine increase; so shalt thy barns be filled with plenty and thy vats shall overflow with new wine". Prov. 3:9-10.

"Bring ye the whole tithe into the storehouse that there may be food in my house and prove me now, herewith, said Jehovah of hosts, if I will not open you the windows of heaven and pour you out a blessing that there shall not be room enough to receive it". Mal. 3:10.

In the chapter from which the last reference is taken, that is the third chapter of Malachi, it says if you do not tithe you are a robber. I did not call you a robber; God said it. But I think it is perfectly all right for a fellow to get licked backing up what the Lord has to say about anything.

This brings us to a consideration of the second part of the subject; and the second issue the jury shall have to determine: Who should render it? If Christ did not repeal the law of the tithe, you agree that it is still in effect; and you have not told me where to find that; verse of scripture, "thou shalt not tithe". Or do you pretend to say that he repealed it by implication? I think not; he was a very plain spoken Christ. But the way to determine that is to see if what he said on the same subject is in conflict with the law of the tithe.

As a matter of fact any man who will read His word with an open mind will be convinced that both by precept and example, Jesus, not only did not diminish, but he actually increased our financial responsibilities. Like the man in the story he met every requirement and paid the highest possible premium, that he might see an annuity, or fruits, from you and me. Hear some of His sayings on the subject:

"Lay not up for yourselves treasures upon the earth where moth and rust consume, and where thieves break through and steal; but lay up for yourselves treasures in heaven, where neither moth nor rust doth consume, and where thieves do not break through nor steal". Matt. 6:19-20.

"Sell that which ye have and give alms * * *". Luke 12:33.

" * * * For what measure ye mete, it shall be measured to you again". Luke 6:38.

"It is more blessed to give than to receive". Acts 20:35.

"But God said unto him, Thou foolish one, this night is thy soul required of thee; and the things which thou hast prepared, whose shall they be? So is he that layeth up treasure for himself and is not rich toward God". Luke 12:20-21.

That sounds to me more like he enlarged and strengthened, rather than that he diminished and relaxed the law of the tithe. You remember that on one occasion Jesus was approached by a young man who asked the plan of salvation. To make a long story short Jesus ascertained that the young man's riches stood between him and God. He commanded him to sell all his possessions and give the proceeds to the poor. In the light of this great weight of authority, it looks foolish for one to claim that Jesus exempts us from rendering the tenth. Likewise, the risen Lord speaks to us from heaven through Paul whom he chose to bring the message to you and me—the Gentiles. In 1 Cor. 16:1-2, we find: "Concerning the collection * * * as I have given order to the church at Galatia so do ye. Upon the first day of the week let every one of you lay by him in store, as God has prospered him". Is that plain? It says, EVERY ONE OF YOU. Notice also it does NOT say, if you feel prosperous and your digestion is good, I shall be so glad if you will. No sir; there are three positive expressions of command in those two sentences: As I ordered Galatia so do ye; Let Everyone of you lay by him!

Now, we have the law; what are the facts:

Here you are—an able bodied business man—enjoying good health, your home has not been swept away by a cyclone; your little children are not naked and starving; and they have the message of redemption preached unto them. You are making money—not much it is true—but some; making it on God's time; you can't call a moment of it your own; you are basking in his sunshine and are being refreshed by his showers. He tells you one tenth of all you make is His—holy unto the Lord. What does He want with it? Does He want to buy some non taxable bonds or get a new automobile? No. He wants to use it in saving some poor soul, who has never heard the message. Oh, you don't believe in saving the Jap, the Chinaman, the Negro, or the

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German? What if the Lord had taken that attitude toward you? There was a wider station in life between the Lord in glory and you, than there is between you and the Negro. He wants your money to put bread into the mouths and clothes upon the backs of orphans. Hear Him say: "I was hungry and ye gave me no food; naked and ye clothed me not". He wants you to help relieve the sick and injured victims of that awful cyclone a few days ago. Hear Him say: "I was sick and ye visited me not; in prison and ye came not unto me". In short, gentlemen of the jury, the Lord does not ask for your money, just to selfishly hoard it—he wants to use it through his servants to bring the whole world "unto a knowledge of the truth as it is in Christ Jesus", and to try to make the lot of every man, woman and little child as happy and as fortunate as your own.

You boast of your honesty. You class in Dun's and Bradstreet's as AA-1. You are said to be prompt in the payment of your debts. Are you going to let this draft go to dishonor? Gentlemen of the jury, what is your verdict?

If you decide against Him, He is going to appeal the case to the Supreme Court of the Universe. There HE will be both judge and jury; there we shall be the supplicants at the bar; and did it ever occur to you that he has already written the verdict in that trial on appeal against those who decided adversely to him? Read that trial in Matthew 25:31-46, and the verdict: "Depart * * * Inasmuch as ye did it not unto one of these least, ye did it not unto me".

CALLS THAT JUSTIFY SPECIAL CASH OFFERINGS IN APRIL

By Frank E. Burkhalter

Many people are asking why the Headquarters Committee of the 1925 Program, in co-operation with the state secretaries, are asking the Baptist churches of the South to observe Sunday, April 19, or some other Sunday in the month, as a day of special cash offerings for the 1925 Program. The writer ventures to answer that question by offering the following reasons which appeared to justify this request:

1. Thousands of our churches did not put on the budget for the 1925 Program and their members, therefore, will have no part in the support of the causes embraced in the Program unless they are enlisted in making special cash offerings.

2. Hundreds of churches which took the canvass for the Program did not reach all their members and these unenlisted members should be given another opportunity to share in the support of our general missionary and benevolent enterprises with special cash contributions.

3. Thousands of members who subscribed to the 1925 Program and are meeting their subscriptions are able to do something more for those causes and will do more if the need of their so doing is set out to them and the appeal is made.

4. Every interest embraced in the 1925 Program is sorely in need of larger cash receipts. Many of them have already retrenched their programs and some of them will have to retrench further unless more funds are forthcoming. We do not believe our people, when informed, will be willing for us to take a backward step in any department of our organized, co-operative work, and this special offering was devised as one means of providing additional funds that would not otherwise have come in.

And may the writer be permitted to refresh the memories of his readers on the urgent needs and challenging opportunities which confront our boards and institutions on every hand in the hope that they will do their best during this closing month of the Convention year for the 1925 Program, embracing as it does all our co-operative work, both state and Southwide:

State Missions: In the South there are, on the average, 4,292 pastorless Baptist churches; 5,443

Baptist churches have no house of worship; 6,592 churches have no Sunday School, over 16,000 no young people's work and over 14,000 no organized woman's work; 9,000 churches did not report a single baptism during 1923.

Home Missions: Over 13,000,000 persons, 10 years of age and over, residing in the South, belong to no church and make no pretension to religion. Of this number 7,000,000 are of Baptist preference. In the South are 4,234,152 persons of foreign birth or parentage who need the evangelical gospel. To both these groups Baptists, as the leading denomination in the South, is under peculiar responsibility to carry the gospel.

Foreign Missions: On its 17 foreign fields the Foreign Mission Board is unable to make any advances because of lack of resources. The missionaries on the field are calling for over 300 new workers but the Board can not send any of them until its receipts are greatly enlarged. It has scores of trained young people on its waiting list ready to go when Southern Baptist churches provide the money.

Baptist Schools: In our 118 Baptist schools and colleges, nearly 40,000 young men and women are studying to prepare themselves for lives of usefulness. Included among these students are thousands of candidates for the ministry and missionary service. For these schools to secure the best equipment and provide the best instruction they must be reinforced.

Ministerial Relief: The Relief and Annuity Board is ministering as best it can to more than 1,000 aged preachers and their dependents, whose average age is 73, and whose average stipend is only \$12 per month. If Southern Baptists will provide \$400,000 for the Board this year, Mr. Rockefeller will add \$100,000.

Other Benevolences: The 24 Baptist hospitals, ministering to thousands of sick and suffering, and the 19 orphanages caring for 4,000 homeless boys and girls—and which have recently been compelled to close their doors to 3,000 other applicants because of lack of room—need reinforcements, as do the three Homes for Aged Baptists in Missouri, Maryland and the District of Columbia.

It will thus be seen that there is an urgent need for every dollar that Southern Baptists can give. Funds that are provided in these special offerings during April will be divided among all the causes mentioned above on the ratio adopted for the 1925 Program. Southern Baptists could easily provide \$1,000,000 in extra offerings this month and be the richer for so doing. May it be when April 30, when the Convention books close for the year, rolls around that our Lord will be able to say of each of us as he said of Mary of old: "She hath done what she could."

A NEGLECTED PHASE OF EVANGELISM

For some time I have been feeling that there was a phase of evangelism that had been neglected. In our meeting at Hubbard, Texas, with Brother A. T. Douglas, pastor, which was from March ninth through March twenty-fifth, that phase of evangelism has been more fully emphasized in my mind. I speak of evangelism among the church members.

I had been preaching on the plan of salvation. had been emphasizing the fact that salvation is all of grace. "For by grace are ye saved through faith and that not of yourselves, it is the gift of God." I had emphasized the fact that many were depending on works of some kind for salvation. Some on their church membership, some on their baptism, some on keeping the commandments, on observing the golden rule, on doing penance, or saying prayers, or perhaps on a combination of these with many other things. I showed from God's word that these had nothing to do with one becoming saved, and if they were doing these things to help them get saved, that it was because they were not saved, had never

been saved, and could not be saved until they repented of their sins and trusted Jesus and Him alone for salvation. "For ye are all the children of God by faith in Christ Jesus." Also Jesus said, "I am the way, the truth, and the life, no man cometh unto the Father but by me."

Near the first of the second week the president of the W. M. S., who was one of the best workers in the church, came over to the pastor's home early one morning with great pungent conviction for sin. She said, "I am lost and I know I have never been saved." After instruction from God's word on how to be saved, and after prayer with her, she repented of her sin and trusted Jesus as her Savior. That night she came on the regular invitation, related her experience and told the church that she was automatically excluded from the church, but that she wanted the church to receive her and baptize her since she had really been saved. She also told us that she had realized that seventeen years ago, but had tried to ease her conscience all these years by doing her duty in the church, but she said, "Last night I spent the night in hell, I realized I was lost. My conscience would not be eased longer, so I came to Christ for salvation."

Another one of the leading workers of that society, and this is the Banner W. M. S. of the Southern Baptist Convention, who is a general worker in that district, and who was not at church the night the president gave her experience, went over to see her the next morning to tell her how foolish she had acted, and that really the Devil had caused her to do it. The first lady said, "Will you let me relate my experience?" She did so. Then the second lady said, "I have never been saved, I am lost." The first lady said, "No! don't let my experience upset you, for you are all right." But the second lady insisted that she had never been saved. That night when the invitation for the lost to come was given, that lady came. She was under deep and pungent conviction for sin. We talked with her. We prayed with her. We read her God's word on how to be saved. She could not see it. When we were dismissed some twenty or more stayed and we continued to instruct her and pray for her. She would say, "Oh! tell me how to be saved, I am lost, how do you believe on Christ?" She could not see it for the Devil had her understanding blinded. It seems to me more like the descriptions given in the New Testament of those who were demon possessed in the time of Christ. She said she was demon possessed.

A while after midnight we left her. She begged us not to leave her. She said she was sure the Devil had her. We told her that she would have to realize that salvation was in and through Jesus, and she would have to trust him. We said, as long as we are here with you, you might be depending on us or our prayers and not on Jesus and Him alone.

She went home and about four the next morning she was gloriously saved, when she repented of her sins and trusted Jesus and him alone for salvation. I wish you could have heard her testimony that night. She told us that she had been living a lie for thirty-five years. She said, I had gotten to the place where I doubted the salvation of almost every one, the preachers and their wives thrown in. She said, "I see where I was measuring them in my own bushel." Then she told us how fifteen years before that T. T. Martin started a meeting in Corsicana, Texas. She heard him preach one sermon and realized that she was lost. She said to herself now is the time for me to be saved, but Martin was called away by a telegram and did not get to finish the meeting. She had tried to ease her conscience all these years by working, but it refused to be eased, so she came to Jesus for salvation. She said she misunderstood the testimony of the Devil and of the Holy Spirit. The Devil would tell her she was saved. The Holy Spirit would tell her she was not saved, but she had been listening to the Devil instead of the Holy Spirit.

(Continued on page 8)

(Continued from page 7)

During that meeting two more of the members of the Baptist Church were saved. One Methodist lady, the daughter of a Methodist preacher, was saved, and a man who was a member of the Presbyterian Church.

It was one of the most heart searching meetings I was ever in. I asked them to search their hearts first to see for sure that they were saved, and then to see if they were really trying to please God and to do what He wanted them to do. Many testified that they had made a thorough search.

I heard Dr. M. E. Dodd say, that he did not believe that more than half of his members were saved. Dr. H. P. Hunt told T. T. Martin that he did not believe that more than half of his members were saved. Hunt had twelve hundred members in that church.

I believe that we are neglecting one of the most important phases of evangelism, that of trying to win the lost church members to Christ. I think this has much to do with our church troubles today. I think one reason we have so many church fusts today, so much envy, strife and malice in our churches is on account of the lost in our churches. The Devil's people do not know how to run a New Testament Church, and when they try to run it, and God's people try to run it there is always trouble. That is one reason why many church members will not do anything financially to support the churches, they are lost.

God's word says, "By their fruits ye shall know them." He says the tree is known by its fruit. He also says make the tree good and the fruit will be good. Jesus said, "Do men gather grapes of thorns, or figs of thistles? Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit."

God also says in his word, "But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, faith, meekness, temperance: against such there is no law."

In contrast to that God says, "Now the works of the flesh are manifest, which are these, adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings, and such like: of the which I tell you before, as I have also told you in times past, that they which do such things shall not inherit the kingdom of God."

God's word says for us to examine ourselves whether we are in the faith. With all the worldliness and sin that is going on among the members of the churches today it is high time to make an examination to make sure whether or not we are really God's children. The Devil surely knows how to come as an angel of light and make us think we are saved when we are not.

—Evangelist J. W. Hickerson.

(Continued from page 1)

Mrs. J. L. Johnson in reporting the work being done by the Training School said a most discouraging feature in this work is that very little employment that can be found for the young women after they are trained. The excuse is made when employment in Christian service is sought for the young ladies coming out of the Training School that the funds are lacking. "What encouragement is it to our young women to train for service if they are not going to be given employment?" inquired Mrs. Johnson. The funds are in hand if only they could be consecrated to the Lord. The report of the work done in Blue Mountain College was made by Miss Lidy May Suttle. Miss Katie McFail reported from Clarke Memorial Hillman College made report through Miss Cliece Helms and the Y. W. A.'s of the Woman's College were represented by Miss Arda Stringer.

A very pleasing feature of this afternoon's exercises was a playlet "Prayer at the Court of the World", rendered by eighteen Y. W. A.'s

from Blue Mountain College. The World, represented by one of the young ladies, cried out for help in the solution of great problems and the help came in Prayer, represented by another young lady. World was slow to believe and witnesses were summoned to establish the claim of Prayer. Witnesses from Holy Writ and profane history whose testimony showed conclusively that the God of heaven does answer prayer. The World was convinced and the play proved an effective means of impressing the need of prayer.

Miss Emma Leachman closed the afternoon program with a splendid address on the subject, "The Call of the Youth." She made an impassioned plea to the mothers present to see to it that the youth of today have the proper training, since the future of America depends upon her youth of today. "What kind of an America are we going to present to the future?" was the pertinent question asked by Miss Leachman.

Evening Session

An opening devotional service was conducted by Miss Ruby Quillen, further emphasizing our obligation as stewards. The program of this session was a consideration of Young People's Work under the general theme "Let Us Counsel Together." Miss Traylor, the leader, made an interesting report showing much progress in the work. One hundred fifty new organizations have been formed this year, bringing the total number up to seven hundred forty-six. Miss Traylor was assisted in the evening's program by the six district counsellors. Miss Georgie Fancher spoke on "Sunbeams, a Spiritual Force." Mrs. G. B. Smalley, one of the counsellors, was prevented from attending the convention by the illness of her husband and her place on the program was efficiently filled by Miss Parker of Meridian, who discussed "The Boy, a Kingdom Builder." "Mobilizing the Girls for Missions" was discussed by Miss Birdie Clark. Mrs. L. R. Williams spoke on "The Associational Leader and Her Responsibility." Mrs. G. W. Riley in her matchless way discussed "The Child and Mississippi's Future."

The closing feature of the night's program was a beautiful pageant rendered by the young people of the West Point church. Benediction by Brother E. T. Moberly.

Third Day—Morning Session

At this session of the Convention there was shown no abatement of interest and the women entered enthusiastically into the work of the day.

Marching to Zion was sung, after which Miss Margaret Buchanan led in a devotional service drawing some helpful lessons from the character of Moses. "What is that in thine hand?" was asked of Moses. It was asked of those present. Whatever we have should be regarded as a trust from God and used for his glory.

Brother P. I. Lipsey brought the Convention a very practical and helpful message on the "Unifying of the Saints." The work of Jesus was to unify, declared Brother Lipsey. Baptists are composed of such diverse people, since they have no say in who shall come, that they, above all people, need unifying.

Congressman B. G. Lowrey addressed the Convention in behalf of the campaign now being waged to increase the endowment of our two women's colleges. It is planned to raise in cash \$200,000 for each of these schools during this year. Dr. Lowrey spoke with special reference to Blue Mountain College.

Mrs. H. F. Broach brought a splendid report on Personal Service work, she being the chairman.

In the absence of Mrs. Fred Hammack, who was detained by illness, the report on Mission Study was presented by Miss Lackey.

On the matter of the change of time of meeting of the Southern Baptist W. M. U., which is now being agitated, this Convention voted to send their Vice-President, who is President of this Convention, uninstructed. The decision is to be made at the approaching S. B. C. in Memphis in May.

The morning session closed with another inspiring message by Miss Leachman.

Afternoon Session

This afternoon's session was given to a consideration of the report of Miss Mamye Slaughter, the field worker; to the report of the Margaret Fund Trustee by Miss Jennie McRae, to the report of the Hospital by Mrs. H. Hughes, and to the reports of the Resolution, Obituaries, and Nomination Committees, respectively.

By the adoption of the report of the committee on nominations all the present officers of the Convention were re-elected except Mrs. J. C. Longest, the leader in the third district, who was succeeded by Mrs. J. W. Brown of Tupelo, and Mrs. Fred Hammack, the Mission Study leader, was succeeded by Mrs. Chas. Ammen of Greenwood.

Laurel was chosen as the next meeting place.

Among the resolutions adopted was one expressing gratitude to the State Board for providing a reporter of the proceedings of the Convention.

The final address was given by Mrs. J. C. Owen, now of Meridian, but for eighteen years a missionary in Pingtu, China. She thrilled her audience by relating incidents that came under her own observation on the foreign field.

Everyone went away feeling that a great Convention had passed into history.

WHAT A MEMBER CAN DO IN A MEETING

By Theo Whitfield, Th.D.

Lay aside pleasures, social functions, all business possible, ease, comfort, and put God first.

Call your own family together for a talk on the meeting and tell them you hope they will consecrate themselves and help all possible, and that if any of them be unsaved you trust they will find the Lord ere the services close. Then lead in prayer and your family will know that the meeting is on.

Make a list of those people you desire to see led to Christ. Have a talk with each of them alone. Perhaps write them a letter. Send a tract, or, if needed, have the evangelist or some one else talk to them.

Invite your neighbors and friends to attend. This is a part of your very greatest work, namely, to get them under the sound of the preached gospel. So talk to them and tell them about the sermons and the interesting things in the services. Go by for them if necessary on the way to church. Bring them in your car. Use the personal influence God has given you.

Go after strangers. Call at their homes or places of business. Introduce yourself and invite them to come. Ask where they belong to church and if they say "Nowhere" then say, "Are you not a Christian at all?" and that opens the way for talk about their salvation.

Be present early at the church and greet people. Remember you are a hunter for souls, so go up and speak to anybody that comes in. Say, "Are you one of the members? No? But a Baptist elsewhere? Then I wish you would join here. Not a member at all? Then why not accept the Lord right now and we would be glad to have you join". Then that opens the way for you to tell how to be saved, etc.

During the evangelist's invitation lean over and speak to some person that needs the personal touch. Try indeed to have your seat near such a one.

Have a time and place for daily prayer for the meeting and for those you are interested in. Confer frequently with God about them and he will impress you with many things to do—and follow those impressions quickly.

The Master said, "We (yes we) must work the works of Him who sent me while it is day. The night cometh when no man can work".

B. Y. P. U. Department

"We Study That We May Serve"

Auber J. Wilds, Field Secretary

The Clarke College B. Y. P. U. Cottage Fund Continues to Grow

Many at the convention said that they would bring the matter of our B. Y. P. U. Cottage project to the minds of their B. Y. P. U. when they got home, and so we are receiving a few more checks. Baptists move SLOWLY at times and especially when it is in money matters, that is SOME Baptists do. This has been a free will offering and if you do not feel like having a part in it nobody is to be mad with you. This list since last week:

Brookhaven Unions, \$10.05; Seniors Kingston Laurel, \$5.00; Intermediate Kingston Laurel, \$1.25; Intermediate Hickory, \$1.00; Juniors Hickory, \$1.00; W. E. Hardy, Independence, \$2.00; Wiggins, \$8.00; Juniors Shubuta, \$2.05; Seniors, Intermediates and Juniors Griffith Memorial Jackson, \$5.00.

Two New Intermediate Unions

It was the privilege of the State Secretary to teach methods in two country churches last week and to organize an Intermediate B. Y. P. U. in each of these churches. Good Water, several miles west of Magee, organized with the following: Leader, Miss Virgie Tullos; President, Miss Myrtle McIntosh; Group Captains, Birtie Duckworth and Pearl Runnels; Secretary, Miss Ethel Martin; B. R. L., Mrs. Junie Roberts; Treasurer, Miss Erma Jones; Organist, Miss Eva Ainsworth; Chorister, Mr. Estus Walker; Cor. Secy., Miss Allie Ainsworth; Vice Pres., Mrs. Emma Herrin. Then at Saratoga, six miles south of Magee, a union was organized with the following officers: Leader, G. D. Sullivan; Pres., E. H. Roberts; V. Pres., W. E. Mangum; Sec., Miss Mattie Roberts; Cor. Sec., Mrs. John O'Neil; Treas., Mr. Burt Johnson; Chorister, Mr. John O'Neil; B. R. L., Mr. Evan Walker; Organist, Mrs. Amie White; Group Captains, Miss Mangum and W. D. Wyatt.

Magee Training School in Connection With Bible Institute

It seems a fine combination, a Bible Institute and a B. Y. P. U. Training School. This is what we had at Magee last week. Brother Boyd, the pastor, met with the people each morning from nine to ten and taught the book of Hebrews. A good crowd gathered each morning and it was a most interesting hour. Each afternoon at five three B. Y. P. U. classes met and for forty-five minutes had class work, then the ladies served a nice lunch and we had another class period of forty-five minutes; this put us out at seven when the song service began and that was followed by a sermon given each evening by a different visiting preacher. The crowds were good, the interest

splendid and the results satisfactory. The pastor taught the Juniors, Brother Metts, superintendent of the public school, taught the Intermediates, and it was the pleasure of the State B. Y. P. U. Secretary to have a class of Seniors. It was a good week and the combination works splendidly.

June June June

June is District B. Y. P. U. month. We hold our six District B. Y. P. U. Conventions in June. Do you know where yours is to be held? Just for the information of some who have not heard we give the schedule below:

New Albany, June 9-10.
Kosciusko, June 11-12.
Poplarville, June 16-17.
Silver Springs, Osyka R. F. D., June 18-19.
Yazoo City, June 23-24.
Shaw, June 25-26.

There will be no limit to delegates. The registration fee will be fifty cents as before. This goes to pay for programs, pay the traveling expenses of out of the district speakers, etc. The churches entertaining the conventions do it free and gets none of the money coming in from registration fees. We look for big crowds this year. Begin now to plan to attend. The older people will learn something at these meetings that will do them good.

A Suggestion to Leaders of Primary Unions

Miss Willie Jean Stewart, Associate Editor Elementary Publications, Baptist Sunday School Board, has suggested that they will have a Bible story on the back page of "Child's Gem" beginning with the July issue. This will therefore be a good supplement to any other material that the leaders of Primary Unions may be using for their meetings and we are glad to pass the suggestion on.

B. Y. P. U. A-1 Standard Quarter

This is the quarter we are trying for a thousand B. Y. P. U.'s to reach the A-1 Standard. Mississippi will have more than one hundred of the thousand. Nobody asked us to assume that many, but we thought that 10% should be as low as we ought to accept and so we set our goal at one hundred. From the letters and statements we believe we will reach our quota. It isn't a great task, only 10% of our B. Y. P. U. reaching the Standard should not make us feel puffed up and certainly less than that ought to make us ashamed. Don't say "We can't", but say "WE WILL".

Leader:—Have you a publicity worker in your B. Y. P. U.? The Corresponding Secretary should write about little happenings or ac-

tivities of your Union and send it to your state paper, the newspaper and the church paper for publication. See if you can help him or her to get the first article in shape and send it off. It must be short and have something worthwhile.

Fifty A-1 Junior and Intermediate Unions in Mississippi this quarter.

Leader:—Have you a Bulletin Board in your meeting room on which you keep posted facts from the Baptist Record, Home and Foreign Fields and other magazines? Not only do you want others to know about your work but you want your boys and girls to know about the others' work. It is the duty of the missionary committee to collect facts from these sources.

Slogan for this quarter—"Making the Standard".

Does Your B. Y. P. U. Have Spring Fever?

Here is a serum against it:
If small—WORK.
If too large—divide and WORK.
If slow and sleepy—WORK.
If too boisterous—WORK.

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L. R. Scarborough cloth, 75c; paper, 50c

Written in the author's very best style and carrying a distinct flavor of gospel life and appeal, this book, for which many have impatiently waited, reflects Dr. Scarborough's long and successful career as a winner of souls. Chapters are brief, illustrations vivid. Multitudes will welcome this book and will give it first place in their library.

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Important

Wanted—This quarter! Fifty A-1 Junior and Intermediate B. Y. P. U.'s in Mississippi. For full particulars write at once to B. Y. P. U. Headquarters, Jackson, Miss.

"Give to your B. Y. P. U. the best that you have and the best will come back to you!"

The Griffith Memorial Intermediates met Monday night, March 23, for the program planning and quarterly business meeting. The meeting was unusually enthusiastic and we are expecting great things of our newly elected officers.
Yours for the very best work for another quarter.

—Valmine Weber,
Cor. Sec'y.

Sunday School Department

By R. A. Venable

SUNDAY SCHOOL LESSON

April 19

Life in the Early Church

Acts 4:32-37 and 5:1-5

By R. A. Venable

Introduction—The first chapters of the Acts of the Apostles are full of stirring events following one another in rapid succession. During this short period of time, after the resurrection and ascension of Jesus Christ, transpired some of the most thrilling and far-reaching developments in the world's history. The forces of the kingdom were moving with celerity; wonderful manifestations of divine power and divine achievement were realized. The foundation of the church of Jesus Christ was being laid deep and broad in Jerusalem, which became the new point of departure for the conquest of the world for Christ. It is well to keep in mind the leading events in this movement, under the leadership of the Holy Spirit, (1) The coming of the Holy Spirit as a personality and the marvelous manifestations of the power with which he clothed the assembled group of disciples (Acts 1:2-14); (2) Peter's sermon and its effects (Acts 2:5-47); (3) The healing of the lame man at the Beautiful Gate; (4) The arrest of Peter and John by the Sadducees for preaching the Resurrection of Jesus from the dead; (5) Their release because of their fear of the people; (6) The prayer of Peter, John and their company, and the new anointing of this company with the Holy Spirit (Acts 3:4-31). Read carefully the whole account given in Acts 1:4-31.

The writer turns his attention from the stress and storm of the persecution of the apostles and of their preaching activities and heroic witness testifying to the resurrection and enthronement of Jesus as the promised Messiah. He gives some leading characteristics of those who had been won to Christ, "the multitude of them that believed." The product of this mighty movement, the spirit, character and conduct of those who believed. The spirit of unity in thought, feeling and purpose is the outstanding characteristic of those who compose the church in Jerusalem. "And the multitude of them that believed were of one heart and soul" (Ver. 32.) The group of believers, the multitude in contrast with the Apostles. There was no note of discord in the inner life; oneness of heart and soul, in their thoughts, feelings, and purposes. They thought the same things, they loved the same things, they purposed the same things. In their state of spiritual elevation they were moved by the impulsive power of a new world order. Conditions had changed, values had changed, they themselves had been transported. New subjects of thought had pressed in upon them,

their affections were drawn out and centered around new objects, new visions had been disclosed to them, new obligations had been imposed upon them, a new authority claimed their allegiance and a worldwide task pressed in upon them. The high level of spiritual elevation to which they had been lifted, transmuted them into a higher type of life. They were responsive to the new environment and vibrant to the Spirit which animated them. They were more than fellow disciples of a "common Master", more than fellow believers in a common faith. They were brethren bound together by a common spiritual tie, far stronger than all the social ties of men, more vital and controlling than that of fortune or family.

This deep sense of brotherhood inspired a new sense of material and spiritual values. "And not one of them said aught of the things which he possessed was his own; but they had all things in common: For neither was there among them any that lacked; for as many as were possessors of lands or houses sold them and brought the price of the things that were sold and laid them at the Apostles' feet: And distribution was made unto each according as anyone had need." (Vers. 32-34-35.) We have here given an illustration of Christian socialism. The earthly possessions of the individual believers were laid down at the Apostles' feet to be administered by them to meet a common need. The ownership of these possessions was not an ownership in common, the use of them was. There was no legal compulsion, each individual gave out of an inward impulse of the Spirit in his own heart. There is no evidence that all ate at the same table. The evidence points the other way. It would seem that this practice did not prevail elsewhere among the early believers. There is no account given of such a practice except in Jerusalem. The conditions were peculiar. Many of those who won the faith in these early days were strangers in the city. Many poor were included in the multitude of the believers. The need was great and urgent but did not exceed the spirit of fraternal fellowship and self sacrifice. This generous surrender of their earthly possessions was not born of fanaticism, but elevated by the uplift of the Spirit of God. They had a lofty sense of the superlative importance of meeting a situation, the outcome of which meant either the defeat or the triumph of the enthroned Christ. All earthly values shrank to naught compared to the mighty spiritual movement which had lifted them out of the old order and clothed them with a power stronger than that of the sensuous, visible, tawdry, transient things of earth. They were Spirit led; inspired by the Spirit. One conspicuous, concrete example

is given us illustrative of the noble spirit of generosity which actuated these early believers. "And Joseph, who by the Apostles was surnamed Barnabas, (which is, being interpreted, son of exhortation) a Levite, a man of Cyprus by race, having a field, sold it and brought the money and laid it at the Apostles' feet." (Vers. 36-37.) We are not told when Barnabas was converted. He comes suddenly into the account, but becomes one of the most conspicuous leaders in Apostolic times. The brief mention of the man, and his noble deed, are the forecast of a career of splendid achievements in the days to come. He was a Levite and a native of Cyprus, which had been the residence of a large Jewish population from the days of Alexander. He was possessed of the special gift of exhortation. His prophetic, energetic, and awakening deliverances became so characteristic of his activities, the Apostles named him "son of exhortation", or son of consolation. Though a Levite he

was the possessor of landed property. In the allotment of lands to the various tribes, the Levites, the

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of landed prop-
erty of lands to
the Levites, the

priestly tribe, were left without allotment, since God was their portion. (Num. 18:20; Deut. 10:9.) They could own land by purchase or by inheritance. (Jere. 32:7-12.) Barnabas' possessions may have been located on the island of Cyprus. What we learn of his subsequent history we are surprised at his generous deed. Untiring devotion and self-sacrifice are the outstanding characteristics of this Son of Consolation. He gave all, he gave it freely, joyfully. So munificent was his gift that he became the subject of generous applause and reverent esteem throughout the brotherhood of believers.

The munificent and unselfish liberality of Barnabas and the praise which was accorded him by the brotherhood could easily incite others to seek the praise for unstinted generosity without paying the price. Ananias and Saphira fell the victims of this alluring and hypocritical method of gaining a reputation at the cost of honesty, truth, and righteousness. Disregarding the sanctity of the impulsion of the Spirit of God in the heart of Barnabas and the rest, to give all, with Satanic profanity they formed the purpose to appear to move under the impulse of the Spirit of God, rather than the spirit of the devil which was in them. "But a certain man named Ananias, with Saphira his wife, sold a possession and kept back a part of the price, his wife being privy to it, and brought a certain part and laid it at the Apostles feet." (Vers. 1-2.) This pair were one in their purpose, one in the lie they acted, one in the spirit which animated them, one in their fate. They sought to gain a reputation for whole-hearted generosity. They wanted credit for what they had not done. They sought to appear to be what they knew they were not. Their purpose was to deceive. They were one in this acted lie. God sooner or later calls all liars and hypocrites to account. "But Peter said, Ananias, why hath Satan filled thy heart to lie to the Holy Spirit, and keep back part of the price of the land? While it remained, did it not remain thine? And after it was sold, was it not in thy power? How is it that thou hast conceived this thing in thy heart? Thou hast not lied unto men, but unto God." (Vers. 3-4.) Peter, made aware of Ananias' sin of lying, called him to account, points out the source of his deception. "Satan hath filled thine heart to lie to the Holy Spirit." All lying is, in its final analysis, a sin against God. And God will not permit the liar to go unpunished. The sin of Ananias was not one of words, but he acted a lie. He sought honor, by a deceptive action, which did not belong to him.

"The common understanding today, at least in the church, is that when a man attends its worship and participates in the communion, he is a good man. It is not difficult for the blackest hypocrisy to avail itself of this presumption and pose before God's people as piety. It is always assumed, in America at least, that when a man preaches today, he preaches sermons prepared by him-

self. This assumption furnishes a ready cloak for the man who covets a reputation which he is too lazy to earn, or for which God by withholding larger endowment has not intended him. Such moral breach classes the offenders with the first New Testament liars." (Stiffler.) The visitation of God's wrath came speedily upon this pair of liars as an adumbration of that fierce wrath of God, restrained for a time, which will be executed upon all liars. "And Ananias, hearing these words, fell down and gave up the Ghost, and great fear came upon all that heard it. And the young men arose and wrapped him round and they carried him out and buried him." (Vers. 5-6.) Thus God vindicated the sanctity of his church. He had moved from the temple, the center of Jewish worship and had taken up his residence in the congregation of the new believing Israel. This vindication of the sanctity of the new Israel inspired all who heard it with fear.

A similar fate overtook Saphira. On coming into Peter's presence three hours afterwards, ignorant of the fate which had befallen Ananias, her husband, was subjected to a searching examination and made to realize the terrible sin of tempting "the Spirit of the Lord." The pathos of the closing scenes of this woman's life beggars description. There she stands, alone, while the searching questions of Peter, like a two-edged sword, cut through to the darkest recesses of her heart and disclose the enormity of her sin. We may sin by twos or by groups, but we must face our sins individually. The soul that sins must die—that individual soul. As if to reinforce the awful pressure of her guilt she is told of the death and burial of her husband and waiting feet of the young men who were to carry her—lifeless—away, and bury her body beside her partner in a sin so flagrant as to invoke the wrath of God. The poor creature falls down in helpless despair and gives up the Ghost.

COMMENDATION

Rev. C. S. Wales, who has just completed his studies in the Southern Baptist Theological Seminary at Louisville, Kentucky, is now located in Booneville, Miss., and expects to enter the evangelistic field. He has had twenty years experience as a pastor and evangelist. He is a thorough Bible student, knows how to present the gospel with persuasive power, a splendid preacher and a highly successful evangelist. He still has some open dates for summer meetings, though his time is being rapidly taken. I wish to commend Brother Wales to all our Mississippi brotherhood. He may be addressed now at Booneville, Miss.

—T. W. Young, Pastor,
First Baptist Church, Corinth, Miss.

The Mississippi College Glee Club leaves on its annual tour about the middle of next week. The trip this year will include a number of South Mississippi towns. Some of the places where the Choctaw Songbirds will appear are Hattiesburg, Brookhaven, Laurel, Waynesboro, and Picayune.

Department of Evangelism

Conducted by
Rev. R. S. Gavin, D.D.,
Quitman, Miss.

The Revival Season the Busiest of the Year

In the olden days people had their annual "protracted meetings" much in the spirit of a yearly vacation period. Practically, everything else was set aside—and the people enjoyed the meeting wholeheartedly. Intense personal work was not so necessary, because the meeting itself had the right of way in the plans, the business, the very thinking of the people. That fact gave the Holy Spirit a fair chance at the hearts and consciences of the unsaved, as well as a heart-audience with the people of God. Of course, they had genuine revivals.

But with us today it is altogether different. Counter attractions and opposing interests make it difficult to give the revival the right of way at any time or anywhere. The time is past, even, when mere advertising will suffice. More and more we are finding out that revivals mean the hardest sort of work—hard work on the part of pastor, evangelist, and all the people. There isn't a more strenuously busy period in the whole year than the revival season. Two services daily constitute a very small per centum of the activities of the meeting. Prayer, organization, planning, personal effort, "a little here and a little there", being all things to all men—these items call for the intensest sort of activity during the active life of the revival.

During the late war everything else had to be largely set aside until that was over. Well, an evangelistic meeting is a terrific warfare—and to win, everything else must either be set aside for the time being, or be made subservient to its interests.

Getting Ready for the Meeting

This is quite as important as being busy after the meeting begins. Indeed, the first essential to a sure-enough good meeting is definite preparation for the meeting. And this preparation is so simple that any congregation can accomplish it—and at the same time so essential that no congregation can realize the maximum results of the meeting without it. This is no mere theory with me. I know from actual experience whereof I write. In the absence of this preparation the first three-fourths of the series is spent in "warming up" the situation—allowing only the last days of the campaign for "visible results". But if the evangelistic spirit has been properly stressed before the meeting begins, why, results almost immediately are realized.

I had written a good brother with reference to some definite preparation for our contemplated meeting. He replied by saying to me that if such work as I had suggested could be done in his congregation before the meeting, we wouldn't need the

meeting at all. It's needless for me to state that the entire first week was spent "getting ready for a revival."

Now, brother, if you want a real Holy Ghost revival, set every agency possible to that purpose. It will yield fine results when the meeting begins.

The Marvellous Possibilities of Personal Work

At Tupelo one of the mottoes read, "Make it Two." It suggests to me the astounding possibilities of personal soul-winning. Suppose the meeting is to last ten days—and that on the very first day one—just one—should win one; and that the second day that same one should win another, and the won one should also win one; and the third day these four should each win one; and so on through the entire ten days. How many would be won? Answer: One thousand and twenty-two. Brethren, exalt personal effort in soul-winning.

ELDER W. J. DERRICK

This beloved Brother Derrick, with his faithful "helpmate", Mrs. Derrick, and their group of younger children, were awakened out of sleep with a start, "Your house is on fire." Struck by a thunderbolt.

The house with its contents, save what the aroused ones snatched as they ran from the consuming flames, were burnt. The loss is a modern, convenient, comfortable building, with the usual accessories that a preacher and wife with tact, energy, economy and faith in the Divine Hand, would store in a life-time. All that is material is gone. The family have made well in Arkansas. Brother Derrick gives full time to the ministry. His many friends in Mississippi will sorrow because of his misfortunes, as they rejoice in his good success.

He is cast down, but not fallen or forsaken, and all are glad that

"God lives and lifts His glorious mornings up
Before the eyes of men who trust
His word."

Letters of friendship and brotherly kindness will serve a comfortable purpose, sent him at Jonesboro, Arkansas.

—L. R. Burreas.

ORDINATION AT DERMA

Rev. T. W. Helms was regularly ordained to full work of the ministry today by the Spring Hill Baptist Church, near here. Rev. J. W. Eidson, of Kilmichael, delivered the ordination sermon. The following presbytery joined the pastor, Rev. J. M. Spikes, in the work: Rev. J. B. Middleton and Rev. Elbert Luncford of Slate Springs, Rev. Louis Crumby Maben and Rev. J. W. Hicks of Mathiston, who delivered a very fine sermon in the afternoon. A large crowd was in attendance and every one enjoyed the occasion.

—Rev. J. M. Spikes.

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Mississippi College, J. W. Provine, President.

Mississippi Woman's College, J. L. Johnson, President.

Clarke Memorial College, H. T. McLaurin, President.

Blue Mountain College, W. T. Lowrey, President.

Woman's College Notes

At the Y. W. A. meeting April 1 the following Officers for next year were elected:

President, Arda Stringer.

1st Vice Pres., Ruth Ham.

2nd Vice Pres., Frie McGehee.

Sec. and Treas., Annie Ward Byrd.

Pianist, Dorothy Sauls.

Asst. Pianist, Frances Landrum.

An attractive Easter program was rendered. Miss Alice Barlow in the devotional read the story of the first Easter. Miss Ruth Douglass, president of the Y. W. A. this year, read a poem on "The Legend of the Easter Lily". Miss Bertie Davis told what Easter meant to her. She began by telling what it meant to her as a child and that as the years passed her conception of the true meaning of Easter had grown until now Easter brings forth anew the truth and reality of our Lord. Miss Emily McGehee sang an Easter song. Miss Ruth Douglass closed the meeting by welcoming the new officers and thanking the student body for its splendid co-operation with the present Y. W. A. officers.

April 1 brought forth a surprise—The Freshmen brought forth a surprise edition of "The Scissors", the Woman's College paper. It showed the true freshman pep and—it was printed in green! Even the Juniors conceded it to be one of the best editions of the year.

"The Pine Burr", the Woman's College Annual, has caused great excitement on the campus. When it came out last week girls could be seen on the campus, in the class rooms, and even at meals, looking at their annuals. Everyone was delighted with them.

Mrs. W. S. Wilkinson and Miss Arda Stringer will go to West Point to the W. M. U. Convention next week.

The Chamber of Commerce was entertained at a banquet by the Woman's College last Friday. This was the launching of the Hattiesburg campaign for the Woman's College endowment. Many enthusiastic speeches were made by the business men of Hattiesburg. The girls sang pep songs, gave yells, and made speeches. It was a peppy send-off for the endowment launching.

Friday night the Mississippi A. and M. College Dramatic Club will present "Her Husband's Wife".

—Cecelia Durscherl.

Parents' Day Sponsored by Junior Class

300 Parents Expected on April 9th
Parents' Day, a most important and anticipated day at M. W. C.,

will be Thursday, April 9th.

There is only one day in the school calendar to which every girl looks forward with the keenest anticipation. This is Parents' Day. Each school has its Home Coming Day, its Fathers' Day, its Annual Day, etc.; but none of these can compare with the day of days at M. W. C. when the girls fly around with rosy cheeks (natural) and throbbing hearts. It is a happy day when daughters and parents are together in sweet comradeship. It is a day that is long remembered in the heart of each girl and each parent. On that day everything is forgotten except to be happy and to give happiness.

This custom was instituted by the junior class of last year and was an unparalleled success. One hundred and fifty parents registered in the "Parents' Day Book", but the Juniors of this year are endeavoring to double this number.

Parents, arrange your plans now to come to M. W. C. and make your little girl happy. Come see the school to which you intrust her for nine months out of the year; come meet the girls with whom she is associated every day. They want you! They need you to make it a success!

Program For Day Morning 10:30

Devotional.....Cecilia Durscherl
"Welcome".....Nannie Patterson
"Response".....W. J. Pack
Pipe Organ Solo.....Miss Emily West
Address.....Dr. J. L. Johnson
Play.....Junior Class

Ode to Mothers.....
.....Mattie Laura McKinnon
Ode to Home.....Bertie Davis
Ode to Fathers.....Verna May
Quartet.....

McKinnon, May, P'Pool, Brent
College Songs
M. W. C. Spirit

Afternoon, 2:30
College Review.....Junior Leaders
Swimming Exhibition
Sight Seeing Tour

Evening, 8:00
Glee Club Concert.....
.....Mrs. E. S. Roeder, Director
Orchestra.....Miss Thalia Rice, Director
"Neighbors".....Dramatic Club

COLLEGE COLUMN

Mississippi College Students
Organize Religious Council

By Merrill D. Moore

At a mass meeting of the students of Mississippi College on last Sunday afternoon, Mr. James H. Street, of Thaxton, Miss., was elected president of the newly-organized Baptist

Student Union, a campus-wide student religious organization, which will direct all the religious activities of the campus.

Mr. Street will be a member of the Senior Class next year, and this honor comes to him as the climax of the many honors which he has already received since he has been in Mississippi College. He has been during the past year, the Director of B. Y. P. U.'s in Clinton; he has been President and was Fall Orator of the Hermeanian Literary Society, member of the Student Honor Council and member of the Mississippi College Glee Club. He was recently awarded the Miles Dampier Scholarship, which is given to the ministerial student of the college who, in the judgment of the Faculty, has the most promising future. Mr. Street is also Pastor of Union Church, Lafayette County.

Miss Louise Foreman, of Houston, Texas, who is Traveling Secretary of the Inter-Board Commission on Student Religious activities, spoke to the students on the occasion of their mass meeting on "The Birth of the Student Movement". Miss Foreman is widely known throughout the South for her leadership of student work, and her connection with the Inter-Board Commission.

Prof. Walter F. Taylor, now in the University of Chicago, but on the faculty of Mississippi College for next year, was named Faculty Representative on the Council of the new organization.

A LAST WORD, PERHAPS

Dear Brother Lipsey: I come asking for a small space in the Record, to let my many friends who read the Record know what I am sure most of them do not know. I wish to say to them that I am nearing the last mile-post on life's journey.

About six months ago I became a victim of the white plague; my vitality having already been reduced to the minimum. The battle has been unequal from the beginning. I am in bed from fifteen to eighteen of the twenty-four hours, and some of the other hours I am on a cot out in the open.

The last day of my stay here will be truly a triumphal day—on that day I shall enjoy my greatest promotion. It is a real joy to anticipate the time when I shall stand with the bloodwashed throngs about the throne. I may linger for several weeks, but the end is inevitable. May God's richest blessings abide on everyone who may read this.

—W. I. Hargis.

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"In the Heart of Washington for the Hearts of Washington"

Please send names and addresses of Baptist friends residing in Washington. We will invite them to our services and try to be helpful to them in whatever way we can. Send names today to
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MISSISSIPPI WOMAN'S COLLEGE

We are now ready to reserve rooms for next session. Send Reservation Fee of \$12.50 now.

We have not had a vacant room in six years.

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Many girls turned away this session because of lack of room

Write for catalogue
M. F. L. BERRY, President, Clinton, Miss.

East Mississippi Department

By R. L. Breland

Duck Hill

The church at Duck Hill is still busy. The revival meeting is set for the fourth week in July, with preacher and singer to be secured for same. The Sunday School under the leadership of Prof. M. F. Herring is fast approaching A-1 standard. He is proving himself a master builder. The B. Y. P. U., which has been lagging for some time, now is to be reorganized. A director is to be chosen and possibly three unions organized.

The women are alive and at work. Mrs. M. F. Herring is president and Mrs. J. L. Wray secretary. They are both leading nobly. They are now studying the "Wandering Jew in Brazil" and will take up the study of "Stewardship and Missions" in May, or as soon as the other study is finished. A hen party was given last week to raise funds for Missions.

The pastor has announced special efforts along certain phases of work as follows: April, special stress on missions; May, stewardship; June, stewardship and enlistment; July, evangelism. All together for a great work for one King.

Coffeeville

The old church house at Coffeeville is now torn away and the new one is soon to go up. It has been said that this would not be, but it must. The house just torn down was erected in 1876. Dr. John L. Johnson was pastor of the church at that time. Capt. J. L. Collins was contractor and built the house. So it has been our place of worship for nearly half a century. It is no wonder that there were tears in the eyes of some of the older members as they saw the old church passing.

Tuesday night a Farewell Service to the old house was held. Brother I. H. James read the 122nd Psalm, Brother J. W. Criss was to lead the prayer, Mrs. O. H. Cohea read a brief history of the old church, Mrs. A. C. Brister read a paper on Looking Forward, the pastor spoke to the subject Farewell, Old Friend. Deacon J. F. Provine was to give Some Recollections of the old church, but, being unable to attend, Capt. J. L. Collins spoke to this subject. The subjects were interspersed with songs and duets. A large crowd attended and all seemed pleased with the exercises.

We want to dedicate our new church July 1st and follow it with a ten days meeting or more in an endeavor to win the lost to Christ. Pray for the work here.

Notes and Comments

Owing to poor health of Brother John W. Brown, he and Mrs. Brown have returned to Coffeeville to live for a while at least. They have been to Hot Springs, Arkansas, for some months.

The revival meeting at Burnside, Neshoba County, is set to begin the week preceding the first Sunday in June and continue for ten days or more. Elder J. E. McCraw is pastor.

Pastor H. W. Shirley, of Philadelphia, is assisting Pastor John Measells in a revival meeting this week.

Pastor J. G. Lott announces a Bible Institute in his church at Water Valley the last week in May. The full program of the meeting will appear in these columns as soon as it is completed. Some of the strongest men in the state will be on the program.

It is now time for our churches to begin to arrange to send their pastors to the Southern Baptist Convention which convenes at Memphis, Tennessee, about the middle of May. A few dollars from each church will send him and it will help him so much. Don't forget.

I note with deep regret that Prof. J. L. Taylor and his excellent wife are not to teach the Scuna Valley Consolidated School, near Coffeeville, next session. They are good folks to have in the community, consecrated Christians. If any good school is in need of teachers, if it acts quickly, might secure the services of these splendid teachers. Their address is Coffeeville, Miss., Rt. 2.

Elder E. J. Hill, pastor of Merton Avenue Baptist Church, Memphis, is to assist Pastor R. A. Kyle in a revival meeting at Leggo Church the fourth week in August. He has held the meeting there for several years already.

Elder W. W. Spears, formerly of Neshoba County, is now located in Leake County and serves three churches. He reports his work doing nicely.

Elder C. C. White of near Philadelphia, has been seriously ill with influenza, but glad to report him now improving. He is 77 years old.

Pastor W. E. Farr, of Grenada, has just returned from a great revival at Dyersburg, Tennessee. He reports sixty-one additions.

Elder John Measells of Tunica is in a revival meeting with Pastor Shirley at Philadelphia this week.

Regret the serious illness of Brother A. H. Armstrong, of near Chunky, who has been in poor health for some months. May he speedily improve.

Yalobusha County Association held its Board Meeting at Pilgrim's Rest the fifth Sunday, and notwithstanding the fact that the writer was not there a great meeting is reported. Moderator G. E. Denley reports plenty of good food for soul and body. Great folks out there.

Elder F. M. Breland has been sick for some time now. It is hoped that

he will soon be well again and able to serve the churches of his charge. He serves Pleasant Dale, Linwood, and Pearl Valley in Neshoba County and Beulah in Newton County.

The church at Center Ridge, Newton County, has the lumber cut to build a modern church house near the consolidated school. A few loyal men and women over there are determined to see that the community is 'behind in no good thing. May they succeed.

PASCAGOULA REVIVAL

Evangelist A. V. Reese of Alabama came to us on February 22, and began preaching and preached twice daily until March 8. His singer, John O. Beall, was detained and did not come to us, but during the last week of the meeting we were fortunate enough to secure Brother Rhodes of Lucedale, who was a great help in directing the music. Brother Rhodes is a good singer.

Brother Reese brought some great messages on the blessed old Gospel without fear or favor. His preaching was just what we needed here—a series of clear doctrinal sermons that rang true to the faith of Baptists and the Bible. Brother Reese is not a modernist.

Results were—nine received into the church, the members indoctrinated and revived and, \$250.00 raised for evangelism.

—W. B. Haynie, Pastor.

"Well, Jean, are you content about your examinations?"
"Yes, grandpa; I answered all

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the questions."
"And how did you answer them?"
"I answered that I didn't know."
—Exchange.

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COLLEGE COLUMN

Our Colleges and Evangelism

At the meeting of the Commission on the 1925 Program held in Nashville some time ago, a motion was adopted appointing a committee of three, with General Director Burts as a member, to try and create a new spirit of evangelism among Southern Baptists.

In view of the fact that our Baptist schools and colleges are one of our main evangelistic fields and forces, the Education Board of the Southern Baptist Convention addressed a letter to every college and preparatory school president in the South, making two special requests.

First: That on April 15th, an hour be set apart at eleven A. M. for a special service of evangelism, when, after careful and prayerful planning, a call will be made to the unsaved to accept Christ, and to all students and faculty members for a deeper spirit of consecration.

Second: At this service pledges will be secured from the faculty and students who will undertake definite personal evangelistic work during the Summer months.

The replies already received indicate that the observance of this occasion will be practically unanimous. Think of the wonderful possibilities of this day among thirty-eight thousand (38,000) students and faculty members in our Baptist schools!

Let Us All Join

Will not all who read these lines remember the date—Wednesday, April 15th, at eleven A. M., and join in prayer at that hour for the service being held in the Baptist schools in your state?

The fine letters received from many college presidents show that the revival fires are now burning in our colleges throughout the South.

From Burleson College, Texas, President Durham writes: "Just closed wonderful meeting. Every student except one professed Christ." From Wake Forest College, President Poteat writes: "Just had ten days' evangelistic meeting. Several outstanding men of the college baptized. Several men have recently decided for Christian ministry while here in college." President Thompson from Kentucky: "Had seventeen professions of faith in meeting in our school." From Assistant Principal of W. M. U. Training School, Louisville: "Every student may be counted on to do evangelistic work during the Summer." From Bethel College, Kentucky, President James writes: "In great meeting here with Dr. L. B. Warren." President Scarborough, Seminary Hill, Texas: "I am certainly happy to know you are fostering this matter in the way you are. Practically every member of our faculty and every student will do personal evangelistic work during the Summer. We average about one thousand conversions per month."

Let us thank God for this great field and force, may be counted on in this important feature of the 1925 Program of Southern Baptists.

—J. W. Cammack,

Corresponding Secretary,
Education Board, Southern Baptist
Convention, Birmingham, Ala.

BAPTIST STUDENT WORK AT COLUMBUS

By Frank H. Leavell, Executive
Secretary, Inter-Board Commission,
Memphis

Charged with the responsibility of leading in the student religious work with and among the Baptist students of the South, I very gratefully found inspiration in abundance on the occasion of a recent visit to Columbus, Mississippi. It had been my pride to point an index finger from all sections of the Southern territory to Mississippi, stating that she, with a few other pioneer states, had placed a distinctly Baptist student secretary at one of her schools. Having known the one selected I felt full certainty that no mistake had been made. But the inspiration came with a first hand observation.

I proceed upon the assumption that every Baptist in Mississippi knows that the Baptist State Mission Board has secured the services of Miss Mary Frances Johnson and has placed her at Columbus to work in, through, and with the Baptist Church of that city. She gives her full time and splendid energy to the more than three hundred Baptist girls who are in school at the Mississippi State College for Women. I write guardedly when I say that what she has accomplished so far, even in this short time, is scarcely less than miraculous. To observe it first hand had the effect of doubly confirming my already confirmed conviction regarding the urge, the necessity, the promise and the practicability of the student task as assumed by Southern Baptists. Demonstration ends the argument.

Harmony Among the Forces

The student secretary works as a secretary of the church. All possible activity of the students is centered in the church. The pastor, Dr. Franks, had a regular conference hour each week with the secretary. They are in perfect agreement in and throughout every adventure. Also, so far as the visit of three days, including Sunday, could reveal it there was absolute harmony between the entire congregation and the student secretary. Personal contact with the president of the college, including conferences in his office, an adventure at the chapel hour and an outing on the links, proved that he and the Baptist student secretary were in perfect accord and agreement as to present activities and future plans. In fact, all local forces seemed to me to be quite as proud of the work of the secretary as she was efficient, enthusiastic and happy in it.

What Was Seen

Of the three hundred and fifty-four girls in the school, Baptist girls, three hundred and four have been enlisted in Sunday School and attend with commendable regularity the classes. I taught a class of more than two hundred, a real inspiration. It came to me that more were at the morning preaching hour than at Sunday School and that more were at the evening preaching hour than at the morning. This is quite unusual. I found that a healthy proportion attend regularly

and help materially in the work of the B. Y. P. U. and the Y. W. A. of the church. I saw for three consecutive days, at one-thirty each day, a crusade of blue dressed girls come to the "Baptist Room" for thirty minutes of prayer and devotion. I saw them crowd in and take seats on the floor until not one more could be seated. Then some stood in the hall and by the window, and some went back because they could not get in. I heard them sing. I heard them pray. I saw them reverently listen. They had done all of this before. It was the ordinary thing with them. I saw girls who had had their faith shaken and in that room had got relief and anchorage. I saw one girl in the midst of doubt and she was looking confidently to that room to become safely moored. Incidentally, Miss Johnson being a Master of Theology was competent and equal to the emergency. I saw a card index file containing the name, record, work, home address, birthday, church attendance, foster mother, books studied, awards received and possible future work of every Baptist girl in the school.

What It Means

It means the dawning of a new day for Southern Baptists, certainly for Mississippi Baptists. Upon that day may the sun speedily rise in all his glory. May we soon see such a work in every school in the land. I am glad to say that down at Mississippi Woman's College, at Hattiesburg, Mrs. Wilkinson is doing a similar great work. May others follow their lead. It means that the denomination is following Baptist students from the home church to the college; is staying with them at school and then will follow them back to the local church with never a week's loss of loyalty to the church and the denomination; with never a chilling of spirituality and with never a crumbling of the faith.

It means a denominational development. I was shown where that student secretary, single handedly, had taught this year eleven of the study course books prescribed by the Sunday School Board and the Woman's Missionary Union. As a result of this 228 awards had been made. This is quite in contrast with the traditional religious hibernation so characteristic of students. It was interesting to see that each Baptist girl in the institution was visited each week, that report cards were mailed to the parents at stated intervals, that nearly one hundred had joined the local church, and that some were being led into the fellowship of the church through conversion and baptism. It means a new day and a new Zion. Let those who are disposed to merely condemn our youth read these lines and see a brighter side.

Looking to the future a lot has already been purchased and architects' plans have been drawn for a building. They hope to have it next fall. Let no worthy Baptist fail, to aid in the project. May the Baptists of Mississippi be speedily convinced by the successes of this project that such a work is a vital

IN MEMORIAM

Brother Irby L. Crenshaw of Neshoba died at the Laurel Hospital on March 28th after a lingering sickness of some years. He was thirty years old, leaves a wife and three children, was a consistent Baptist, member of Bluff Springs Church. Elder G. O. Parker of Union conducted the burial services and Brother Crenshaw was buried at Neshoba amid a large concourse of relatives and friends. Sympathy is extended.

necessity on every campus of every school of the state. Claim the talents, the energy and the enthusiasm of the students and you have capitalized for righteousness and Kingdom advancement one of your greatest possible assets.

CONFERENCES AT TUPELO

The Cradle Roll Conferences were held each morning in the Cradle Roll Department of the First Baptist Church from 8:30 to 9:15. They were well attended and a great deal of interest was manifested on the part of the workers present.

The Department was beautiful. The little nursery room was fitted up with toys, dolls, cradle, picture books, pictures on wall, low chairs, and a nice sand pile. This opened into the Cradle Roll Room. All the children under three (3) are carried into the room each Sunday. There are special ones chosen by the church to care for the children.

The Cradle Roll room is for the three (3) year children, the room is one of the prettiest in the state, well equipped, piano, chairs, tables, desks for superintendent and secretary, rugs, curtains, etc.

Mrs. Crane, the efficient superintendent of the department and her workers were there to welcome the visitors each morning. On entering they were given a little dainty hand painted booklet to be used for taking notes.

The following subjects were discussed:

I. Special Days in the Cradle Roll Department:

(a) Cradle Roll Day in May.
(b) Promotion Day—last Sunday in September.

These Programs had been worked out and type written, so that each worker could carry one home if they chose.

II. Rest Exercises were given, telling how and when to use them.

III. Appropriate songs were suggested, giving names of books where found and showing how to teach them.

IV. Mothers Clubs and how to bring about co-operation on the part of the home and Sunday School.

V. Attendance devices.

VI. Lesson to be taught the 3 year children.

VII. Helpful books to be used by superintendent of department.

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The above photograph shows the Men's Bible Class of the First Baptist Church of Laurel. This class did a splendid work during the past year and was a serious contender for the Organized Class Banner that was awarded at the Sunday School Convention at Tupelo in March.

- VIII. How to create reverence.
- IX. Parties, these too were type written to be given away.
- X. Birthdays and how to celebrate.
- XI. Missions and how to teach it.

THE IMPORTANCE OF KNOWING GOD

The chief concern of the human heart should be to know God. It is true that we enter into this world without knowledge; and we are not responsible for the way in which we are brought up and taught. But there always comes a time to everyone of us when we are awakened to self-consciousness; and a consciousness of an unknown power somewhere in existence. Such exercise of the mind and soul should impress upon us a desire to know the extent of our responsibilities. We owe it to our own souls to exhaust our energy, if need be, in a thorough, earnest, searching and seeking to know more about our existence, and our responsibilities.

"Shall we live beyond the grave?" is a question which presents itself to everyone, sometime in life. We should not treat it lightly, for it is important. We should not dismiss it from our minds with a wave of the hand, and be content to answer, "I don't know." If we do, we are not giving our souls a chance.

The next most important question is: "Where shall we spend the life beyond the grave?" This question also should not, as the other—be dismissed from our minds with the agnostic wave of the hand, and be answered with the sad and foolish words, "I do not know." We should wrestle with it and refuse to let it go, as did Jacob with the angel, until it is firmly answered and forever settled in our hearts and minds. "May we know?" would be a good counter question to ask. "Where may we go to find the answer?" would be another timely question. The answer to all these questions may be found in God's word. "Thou

hast the words of eternal life." (Jno. 6:68.) "And this is the life eternal, that they might know Thee, the only true God, and Jesus Christ, whom thou hast sent." (Jno. 17:3.)

We need to know God and we can not know Him except as we know Him through His Son, whom he hath sent. How may we know His son? We may know Him by hearing and believing His words. He said to Moses—out of the burning bush—"I am that I am. And He said then shalt thou say unto the children of Israel, I am hath sent me unto you." (Ex. 3:14.) His name is in the present tense, and means, "The same yesterday, today, and forever." He said to the Jews, "Before Abraham was, I am." (Jno. 8:58.) The only way for us to solve these important questions is to hear and believe the words of the great I am. Hear Him! "I am the way, the truth and the life." (Jno. 14:16.) "Verily, verily, I say unto you, he that heareth my word and believeth on Him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life." (Jno. 5:24.) "Verily, verily, I say unto you, he that believeth on me hath everlasting life." (Jno. 6:47.) "And I give unto them eternal life; and they shall never perish." (Jno. 10:28.) Who? Those who know God. Why? Because, "This is life eternal that they might know thee, the only true God, and Jesus Christ whom thou hast sent." (Jno. 17:3.)

How do we know God? Only through Jesus Christ. "No man can come unto the Father but by me," said Jesus. (Jno. 14:6.)

How may we get into Jesus Christ? Only by believing in Him. (Jno. 6:47.)

May we know that we have eternal life? Assuredly so. "These things have I written unto you that believe on the name of the Son of God; that ye may know that ye have eternal life." (1st Jno. 5:13.)

Thus, the importance of knowing God.

—J. E. Heath.

INTERMEDIATE BOYS OF CHUNKY

Perhaps Mrs. Usher and her boys too, will think me rather hasty in assuming the privilege and authority of divulging some of their yet immatured plans and ideas, and bringing them before the public in such a way and really before they are ready for publicity; but I am so proud of the work this class is doing I can't keep quiet any longer.

First, I make my bow to the teacher of this class. She is one of the best ever—a noble, high-toned, cultured, Christian lady—one we are indeed glad to have in our midst. Only recently she was elected, or appointed, leader of this fine bunch of boys—and I'm sincere when I say they're fine, for they are indeed a splendid bunch. Judging by the amount of work done and the enthusiasm manifested already in so short a time, I think the teacher was so placed by divine power. She is held in highest esteem and deepest love, not by a part of her class, but by every individual. She has given her time, means and prayers for the upbuilding of the class. At different times, having gone out several miles, in the interest of some whom I'm sure had never been invited to Sunday School before. She has conceived the idea of her boys helping to pay off the indebtedness of the new addition to the church by the fruits of their toil, letting them offer suggestive means. The outcome of same—a cotton patch. Now you will agree that it is a splendid idea. She superintends the work and furnishes the cold drinks of different kinds while at work, promising them her loyal support to the last minute. These are the finest, best and most energetic boys I ever knew; always ready to do whatever they're called upon to do. They seem to have suddenly realized there is much needed to be done and much for them to do. So eager to do something and not content to

sit idle. In just another few days they will be an A-1 class. Look out! You boy and girls of other classes. If you don't want to be left far behind with that longing, wishful look stamped on your face, you had better get busy. These boys are not only looking after the physical needs of their class, they look after the spiritual needs even more closely. Personal Service being one of the most touching and strongest characteristic of the class. Praise God for this great example set by their teacher.

One of these fine boys was recently operated on for appendicitis in the Rush Infirmary of Meridian and was thoughtfully remembered by his class with a beautiful floral offering.

May God's choicest blessings follow this good teacher and this splendid bunch of boys. I have a premonition you will hear of yet greater things they have done.

—A Friend.

DERMA

Rev. J. W. Hicks of Mathiston, by invitation, visited the Baptist Church here today and delivered some able sermons from the following texts: At 11 o'clock A. M. he preached on the Ten Commandments; at 3:30 P. M., What God Does With the Sins of His People, and at 7:30 P. M., The Great Tribulation, Matthew 24:21, "and there shall be great tribulations, such as was not from the beginning of the world; nor ever shall be, because iniquity shall abound, the love of many shall wax cold, but he that endureth to the end same shall be saved."

Publication had been made of the appointments and a large crowd was in attendance and it was indeed a real Gospel Feast to hear the brother ably expound the Divine truth, which was a great inspiration to the young and a benediction to the old.

—Rev. J. M. Spikes.

(Continued from Supplement)
 New Prospect W. T. Darling
 Oak Grove W. B. Gresham
 Old Oak Grove C. Hodges
 Pleasant Dale
 Pleasant Grove
 Pleasant Ridge I. P. Randolph
 Pleasant Hill W. T. Darling
 Poplar Spring
 Zion Hill W. T. Darling

Walthall County Association

Centreville J. A. Green
 Enon J. L. Price
 Knoxo
 Liberty Springs
 Magee's Creek C. T. Corkern
 Mesa V. C. Walker
 New Zion C. T. Corkern
 Smyrna J. L. Price

Wayne County Association

Bethlehem
 Buckatunna
 Chapprell A. P. Wells
 Chason R. E. Moore
 Chicora
 Clear Creek
 Denham
 Evergreen
 Eucutta
 Hiawance
 Hollis Creek J. W. Morris
 Mt. Zion W. O. Carter
 Mulberry
 Pleasant Grove
 Shady Grove E. J. O. Crawford
 Shady Grove W.
 Thompson Creek
 Valley Ridge
 Zion's Rest

Webster County Association

County Line
 Cumberland
 Double Springs W. C. Stewart
 Hohenlinden
 Mantee E. T. Putnam
 Mt. Pleasant
 Pine Bluff
 Spring Creek
 Union
 Wake Forest

Winston County Association

Bethel
 Calvary S. G. Pope
 Enon
 Good Hope
 Liberty
 Mt. Pleasant
 Murphy Creek J. L. Ward
 New Church
 Noxubee H. C. Compton
 Oak Grove C. J. Purvis
 Plattsburg
 Poplar Flat J. L. Ward
 Sardis C. T. Clark
 Singleton
 Shiloh
 Yellow Creek
 Jackson J. T. Carroll

Yalobusha County Association

Bethel N. F. Metts
 Big Springs
 Clear Springs
 Dividing Ridge J. J. Hallum
 Hopewell R. A. Kyle
 Leggo R. A. Kyle
 Mt. Gilead
 New Hope R. A. Kyle
 New Liberty
 Oakland L. B. Spencer
 Pine Grove
 Pine Valley
 Pleasant Grove
 Seeley
 Tillatoba L. B. Spencer
 Water Valley J. G. Lott
 Wayside

Yazoo County Association

Anding
 Bentonina
 Bethel—Black Jack
 Bethlehem
 Center Ridge
 Concord
 Liverpool
 Oak Grove
 Ogden J. A. Patridge
 Providence
 Rocky Springs E. G. Evans
 Sartartia W. N. Hamilton

Short Creek

Zion Association
 Bluff Sprngs S. E. Carter
 Cross Roads Louie J. Crumie
 Fellowship Joel Dorroh
 Harmony J. B. Middleton
 Hebron Louie J. Crumie
 Lollars Grove
 Mathiston
 Monte Vista
 Mt. Vernon E. T. Putnam
 Mt. Zion

Philadelphia
 Pilgrim's Rest
 Pine Forest
 Pleasant Hill
 Sabougla
 Sapa
 Shady Grove
 Spring Hill
 Tomnolen
 Walthall
 Double Springs

J. B. Middleton
 L. F. Dorroh
 J. B. Middleton
 J. B. Middleton
 Louie J. Crumie
 E. T. Putnam
 J. M. Spikes
 J. L. Smith
 S. E. Carter
 Joel Dorroh

SHALL WE REPEAT IT?

REPEAT WHAT?

Repeat Foreign Mission Retrenchment

Have We Retrenched?

WELL, LET'S SEE

It is true that we have not actually called missionaries home from the fields, because, for one reason, this would have required an expense greater than their support on the field. We have, however, in a desperate effort to keep the Board's expenditures within its receipts:

1. Denied these missionaries requests for EQUIPMENT the past two years;
2. Those missionaries who have wished to enter new territory where need and opportunity call, have been denied the NECESSARY MONEY to do it, and the ripe harvests of these fields are going to waste;
3. We have been compelled to slow down our EUROPEAN PROGRAM, and to disappoint and discourage our hard-pressed brethren in Europe to whom we promised to be good allies;
4. We have denied APPOINTMENT to scores of young men and women who say God has called them and who beg to be sent to the places of great need and great opportunity;
5. ANOTHER CROP OF MISSIONARY VOLUNTEERS will be turned out of our colleges and seminaries in June, and we have no means with which to send these to the fields where they are so much needed.

Is it RETRENCHMENT to stand still before NEED and OPPORTUNITY while souls and opportunities are being lost? Is it RETRENCHMENT to veto the call of the Spirit to young volunteers? How shall they go except they be sent? Is it not RETRENCHMENT to handicap missionaries on the field, discourage them and weaken their powers of service by repeatedly denying them equipment which is necessary for their work? BUT unless FOREIGN MISSION CONTRIBUTIONS are LARGELY increased before the end of April more radical retrenchments than the above will be necessary.

Is it not a time for EARNEST PRAYERS for FOREIGN MISSIONS, GREAT SERMONS on FOREIGN MISSIONS, and some truly GREAT CONTRIBUTIONS to this largest and most seriously imperiled enterprise of the denomination?

J. F. LOVE, Corresponding Secretary,
 Foreign Mission Board, S. B. C., Richmond, Va.

P. S.—Foreign Mission tracts including tracts on WILLS AND ANNUITIES sent free upon application.

J. F. L.